

The Epworth League.

New England District.



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PRESIDENT'S NOTE-BOOK.

By the time these notes see the light the camp-meeting season will be well advanced, if not over. A work comes on at once of utilizing the enthusiasm evoked by the grove services in our home labors, and of bringing into the fellowship of the church those who have sought the Lord during these meetings. God bless the camp-meetings! Of the nearly 300,000 members united to the Methodist churches in this country last year a very large proportion were no doubt awakened and convinced of sin, if not brought to the full light of assured pardon and purification, at these meetings under the trees. I hope you have attended some of these services and spoken a word for our King. But now comes another work—the quickening the fire on the town and city altar with the coals from the altar in the camp. Cannot our Epworth Leagues be alive here, and by prayer and praise and joyful testimony cause the prayer-meetings of their chapters and the church to flame in these opening autumn weeks? It is the occasion, too, for personal helpful talk with those whom you see are awakened, opening the Scriptures to them in which are the promises of complete deliverance from the guilt and power of evil. Be not content until from the young faces of your comrades there shines the light of conscious favor with God through our Lord Jesus Christ. Let our meetings be full of power from on high!

Youth is the period of the beginning of doubts. The quiet waters of childhood are passed and the boat swings out into the rougher seas of larger personal responsibilities. Will it ride or swamp? Not as an answer to doubt—but for God alone can answer that to one's full satisfaction, and He will answer all who sincerely seek the truth—but as a steady word, I quote a sentence or two from Mr. Stanley, printed in one of the summer magazines:—

"I am not what is called superstitious. I believe in God the Creator of the universe. Many forms of belief and curious ideas respecting the great mystery of our being and creation have been suggested to me during my life and its wanderings, but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe I would not at a jot or a tittle of my belief in the supreme God and that Divine Man called His Son."

I have been surprised to see how inexpensively a first-rate excursion can be planned by using the horse or electric cars. Thirty and more young folks from one of our Leagues went the other afternoon to Chestnut Hill on "a sunset party." A dime for fares, and a basket of sandwiches or cake provided by the ladies, and fruit provided by the young men, covered all the expenses, save for a few lemons and a piece of ice. There was some planning necessary, of course; but as all were enjoying themselves away from the city streets, filling their lungs with pure air and their minds with thoughts suggested by the fair world, I could not help wishing such simple half-holiday excursions were more common. They serve as a bond of union. When the sunset came and the fruits and cakes were spread on the white napkins, decorated with leaves and vines and laid upon the rocks, all formed a circle and joined in the doxology as grace for the evening meal. It was good to be there. Use the simple opportunities about you, putting thought into them, and for a sum that any one can afford you can have a first-rate time. September has many charming days that ought not to be lost.

WILLIAM INGRAHAM HAVEN.

ACHIEVEMENTS OF YOUNG MEN.

REV. E. T. CURNICK, A. M.

"THE glory of young men is their strength." John Calvin at twenty-two years of age, according to Scaliger, was the most learned man in Europe. At twenty-five he had composed and published his "Institutes of the Christian Religion," an epoch-making work, which has changed the face of society, and become the theological standard of millions. Melancthon, Calvin's contemporary, had fathomed the depths of learning at nineteen, and was then a college professor. The great Erasmus wrote of him at twenty-one: "Christ designs this youth to excel us all: he will totally eclipse Erasmus." The first bugle-note of the sixteenth century reformation was sounded by Martin Luther, at thirty-four, when he wrote his ninety-five theses against indulgences. John Wesley's heart was "strangely warmed" when he was thirty-five. Thus began that great revival of the eighteenth century which produced Methodism.

While a mere youth Thomas Ken wrote the universal Protestant doxology:—"Praise God, from whom all blessings flow!" George Whitefield at twenty-two preached his first sermon, which instantly established his fame. As a young man he was found "ranging" over England and America, preaching to tens of thousands. His voice could be heard a mile. John Summerfield, the most eloquent and wonderful Methodist preacher after Whitefield, died at twenty-seven.

Passing from spiritual to carnal warfare, we see Alexander the Great entering upon his marvelous military career at twenty. When he died at thirty-three he had realized his dream of glory—the conquest of the world. Napoleon Bonaparte, "the last of the Caesars,"

became conqueror of Italy when thirty-one, was crowned Emperor of France at thirty-five, and the next year prostrated Austria on the bloody field of Austerlitz.

In other avocations we find that the spirit of daring youth is the spirit of conquest. Byron, Burns, Pascal and Raphael all finished their life-work at thirty-seven—a year apparently peculiarly fatal to genius. When less than twenty-five Charles Dickens published "Pickwick Papers," which Prof. Drummond pronounces the most popular book in the English language, next to the Bible. Drummond himself is just past thirty, yet his fame is world-wide, and his last production, "The Greatest Thing in the World," should be read by every Epworth leaguer. T. A. Edison, "the wizard of Menlo Park," when thirty-three, had obtained more than 270 patents for his inventions; among them being the phonograph, telephone, microphone, and electric light.

In the presence of these examples, taken from many, the remark of Disraeli has emphasis: "The history of heroes is the history of youth."

Epistles.

AN epistle to be effective must be legible. There are so many that are illegible. What we want is to be epistles distinctly legible—written in a clear, bold hand, so that everybody can read us at once. When that great artist Doré was once traveling in southern Europe, he lost his passport. When he came to the boundary line where he needed to produce it, the official challenged him. Said he: "I have lost my passport, but it is all right; I am Doré, the artist. Please let me go on." "Oh, no," said the officers, "we have plenty of people representing themselves as this or that great one." After some conversation the man said: "Well, I want you to prove it. Here is a pencil and some paper. Now, if you are Doré, the artist, draw me a picture." Doré took up the pencil and, with a few master strokes, sketched some of the features of the neighborhood. Said the man: "Now I am perfectly sure of it. You are Doré. No other man could do that." It is no use professing to be a servant of Christ unless you are such a disciple that everybody can see what you are. You are to reproduce His life in you. —Dr. A. J. Gordon.

AFTER ALL.

Grief is strong, but joy is stronger;
Night is long, but day is longer.
When life's riddle solves and clears,
And the angels in our ears
Whisper the sweet answer low
(Answer full of love and blessing),
How our wonderment will grow
At the blindness of our guessing:
All the hard things we recall
Made so easy—after all!

Earth is sweet, but Heaven is sweeter;
Love complete, but Faith completer.
Close beside our wandering ways,
Through dark nights and weary days,
Stand the angels with bright eyes,
And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss.

Though we stumble, though we fall,
God is helping—after all!
Sigh then, soul, but sing in sighing
To the happier things replying;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being;
Time is but the little entry
To Eternity's large dwelling,
And the heavenly guards keep sentry,
Urging, guiding, half-compelling,
Till the puzzling way quite past,
Thou shalt enter—in at last!

—SUSAN COULDER, in *Congregationalist*.

The Great Master.

"I AM my own master," cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand: "I am my own master!" "Did you ever consider what a responsible post that is?" asked the friend. "Responsibility—is it?" "A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail." "Well?" "To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard job, and if you don't master them they will master you." "That is so," said the young man. "Now, I could undertake no such thing," said his friend; "I should feel sure if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right." —Dr. Bacon.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Nashua, N. H. — Dr. Armstrong, pastor, believes in young men. He uses them for "Christ and His Church." Recently about one hundred of them were organized as a young men's society for direct Christian work. This church has the "abundant" life that the Master came to give.

Stoneham, Mass. — Rev. W. H. Meredith has recently formed a young League. It already has 65 members. He meets them weekly, on Friday afternoons, and gives them an hour of most interesting Christian instruction and pleasure.

Pascoag, R. I. — Here is a program of one of this League's regular meetings. Seventeen authors in one evening—what a feast! We wonder if this is a specimen. Can you do this right along?

League Program for July 23.

AN EVENING WITH AUTHORS.

Singing and Prayer.
Roll-Call.—Quotation from *Epworth Herald*.
Business.
Holmes and Lowell, E. Barnett
Mrs. M. G. McClelland, Sarah Holliston
Mrs. M. G. McClelland, "Housing Turkeys."
Franklin, Chester Corbin
Louisa Alcott, A. D. T. Whitney, E. S. Phelps, Lizzie Stoddard
Edgar A. Poe, Lillian O. Cook
Wittliff Parkman, Higginson, Fred Gray
Eliz. S. Phelps, Sarah Orne Jewett, Sadie Foreman
Recess—A Social Ten Minutes.

Mrs. Lillie B. Chase Wyman, Henry Bailey
Mrs. Lillie B. Chase Wyman, "Judson's Remorse," W. P. Stoddard
E. P. Roe, Susie Kimball
Prescott, Bertha Phillips
Howells, T. B. Aldrich, Kershaw
Bro. Stoddard, the pastor here, publishes *Our Paper*. Among the many we see, this stands for brightness, zeal and sensible piety, together with a genuine journalistic snap, in the very front rank.

Phenix, R. I. — C. M. Dickerman, secretary, sends the following note. It shows versatility somewhere:—
One lovely day this summer the Epworth League took a July walk and gladdened, by singing, etc., the heart of an elderly lady who lives on a farm far away from churches and neighbors. "Nature's Teachings," by Rev. J. G. Wood, also added to the interest of the trip. Several evenings have been spent by the League in conversation on different denominations, such as the Episcopal Church, the Presbyterian Church, etc. An evening has also been spent in dis-

cussing the "Original Package Decision," and another with the subject of "Lotteries." The members have participated in these conversations with interest, delight and profit. This League is in a good condition and, as one of the members expressed, it "is booming."

Barre, Mass.—The League here has received a new impetus for work under the enthusiastic labors of the pastor, Rev. Raymond P. Walker, and his efficient wife. Their hearty interest in the work of the League was made manifest in a happy manner on the evening of the 13th inst., when they assembled at the parsonage, on the invitation of the pastor and wife, a house full of the members and friends of the League to whom was tendered a most cordial reception. The house was beautifully decorated throughout with ferns and flowers, the League motto, arranged in an artistic manner—the handiwork of Sister Walker—occupying a conspicuous place among the decorations. Remarks were made by Bro. Walker expressing his deep interest in the work of the Epworth League and in which he called attention to the significance of this "new departure" in Methodism, and urged those present to be loyal to their motto. Remarks in a similar vein were made by the president of the League, Bro. F. A. Rich, after which a short program of music and literary exercises closed a most delightful evening.

The camp meeting season is now upon us. Here is a great field for Epworth usefulness. It is the "open door." Tract distribution by zealous and head-headed young people may be made a blessed feature of our League's camp-meeting work. Bishop Mallison told us recently of his work in this way in other years, and of his belief in its present feasibility.

In a conversation with Bishop Foster recently he spoke most encouragingly of the League. He looks for great good through its work.

Rev. J. W. Ward, Lynn District League secretary, is faithfully caring for his work. Just now he has the Hamilton camp-meeting on his mind and heart, and proposes that the young people there shall, "according to their several ability," have something to do.

Printed topics for League prayer-meetings are good. We believe there is an inspiration in knowing that thousands are using the same theme. But it may be, and we think is, carried too far. This is the ready-made age. Everything comes by the gross. It is well to use these topics largely; but is it not better to leave certain evenings every month free for themes that the special fitness of things will suggest? Also, is it not wise to allow the devotional committee a choice, and thus stimulate their Bible study? This will permit the fitting of topics to leaders and vice versa. It will provide for local needs.

One of our Leagues is in a town where Rev. B. Fay Mills is soon to hold a series of meetings. The topic for the League meeting just at the beginning of these services is, "The Mills meetings—how can I help them?" We need more individuality in our Christian work.

Rev. T. C. Martin, of Monson, is delivering his lecture on "Washington as seen from a Bicycle in one day" before Epworth Leagues with much satisfaction to those who have heard it. Exchanges highly commended the lecture.

All League secretaries and pastors who may have League news for *Zion's Herald*, will please to send it to Rev. F. N. Upham, Reading, Mass., at least ten days before the issue of the last paper in the month. This is important. Any other way complicates the work.

Two Kinds of Christians.

THE facetious Sydney Smith had two yokes of oxen on his little farm in Yorkshire, to which he gave the names of "Tug" and "Lug," "Haul" and "Crawl." These would be appropriate names for a large class of church members who put no heart into their Christian work. It is more tug and toil and task to them. They get no spiritual satisfaction, and their labors yield no results.

There is but one way to become a thorough, happy, and effective Christian. Whether you are a pastor with large flock and salary, or small, whether you are a Sabbath-school teacher, or a philanthropist pushing an uphill reform, or a parent guarding and guiding the home flock, you will get no good and do no good unless you serve Christ heartily. —Dr. Cuyler.

EPWORTH LEAGUE CONVENTIONS.

LAKEVIEW.
The boy's snow-bell rolled in the snow gathers weight and size at every revolution. The train starts slowly out of the station, increasing its speed as it progresses. The steamship depends not upon the wind blowing outside, but upon the forces inside her hull. The light house shines as much for the small ship as the steady ship. The reservoir outside the city on the hills pours out its refreshing water for the city's life. So it is with the Epworth League: It gathers weight and size with every sun-light; it began slowly and is now increasing speed; it depends upon the resources within itself; it gives its light for young and old on the dangerous voyage of life; it is constantly fed by the waters of life that are poured out from the hills of God. This was demonstrated, more or less, at the convention which was held at Lakewood, So. Framingham, Aug. 6.

It was under the efficient and zealous charge, as was also the succeeding camp-meeting, of Rev. Geo. S. Chadbourne, D. D., presiding elder of the District. In the morning a sermon was preached by Rev. A. W. Tirrell, of Westboro, from Rom. 8:21. He referred to the nature of this freedom, and what it consists of, passing then to tell how it is found, and then what it is from. It is such a freedom as God enjoys, is found by having our nature directed Godward, and is freedom from sin and our environments. At the close of the sermon Rev. W. T. Perrin exhorted and conducted an altar-service, in which there was much interest.

At the afternoon session Rev. H. H. Paine read an essay on "A League Offensive and Defensive," in which he urged the conservation of proper and right principles of action, and then aggressive movements under the urging force of new ideas. He defended the thesis of the higher power of character and life as against method and organization.

Rev. J. H. Emerson, of Holliston, read a pithy paper upon "The Spiritual Young Man." He said: To promote spiritual life is the main object of the Epworth League, as our Wesleyan movement was originated to spread Scriptural holiness over the British Isles. And wholesome spiritual life does not despise fun, nor neglect business, nor ignore study. True spiritual life is character and service. But we fear that true spiritual life is the rarest kind of life. There are four specifications to which I wish briefly to call your attention: (1) What is spiritual-mindedness? It is to be like God. Spiritual objects then take their proper places, in proper relations, in the mind. (2) The personality of the spiritually-minded cannot be common place, but in a world of sin must be exceptional. (3) The heavenly mission is to set the example of a spiritually-minded person in life and conduct. Jesus did this in life. (4) The present opportunity is the other half of the hinge. The great mission of the spiritually-minded man then is to set an example by using the golden opportunity for blessed service. To maintain this life the apostle gave us advice when he told us to think and do.

Rev. Geo. S. Butters, of Newtonville, followed with a practical and helpful talk. There is, he said, no foe in the church so hard to contend with as dulness. No man has a right to be dull. The worst

thing about this dulness is that it is respectable. Heresy has power because it is made interesting, that's all. What killed the prayer-meeting? Dulness. What was the matter with your sermon? Dulness. What made your prayer powerless with the people? Dulness. This respectable dulness becomes powerful because of the too strong limitation on the part of the Christian people. The curse that has come to our denomination here in New England is because we have imitated the weaknesses of the Congregationalists; and their weakness has been in their prayer meetings. The old fire of Methodism has died out. We follow this weakness in the singing, because it is not spontaneous as of old. And so, too, in regard to the testimonies offered in meeting. Young men go to Northfield, and hear that grand man, Mr. Moody, and come home, and imitate him. They fall. They lack what he has. But we are also too weak in preparation, if we are strong in imitation. People are called of God to faithfully prepare for the work which they have to do. Parker and Beecher and Dr. Wm. M. Taylor prepared their prayers by thought and communion with the Holy Spirit. Preparation prepares for spontaneity. But the worst failing is too little termination. Good speakers stand in the way of others, because they lack termination. Like some railroads, people are very faulty because they lack terminal facilities. Our young people's work falls sometimes in just this way.

Rev. F. H. Knight, of Jamaica Plain, followed with words as witty as thoughtful. He said: The Epworth League movement is for young people alone, but some of the youngest people according to the Bible stand the oldest, and some of the oldest people we have according to the almanac are the youngest. This movement is for all who have young hearts. We have no sympathy with those who say, "We have no married person in our League." Average people, who think they can't write essays or make speeches, we wish to have in our Leagues. These people need not feel that they are out of place. This League of ours is an accommodating thing: it moves quick for the quick, and slow for those who sometimes falsely think they are slow. And then it is adapted to those who are called by some "the old-time Methodists." The League movement is the sun of our system, because it is our sun and our system.

Rev. J. Wear Dearborn, of Roslindale, uttered some treasure thoughts. After pointing out the kernel of the little story of "Fishin' Jimmy," which is personal help by personal touch, he urged the organization yet does not do the real work of the League. The Lord Jesus came to this world for the purpose of touching men; for He was living before He came. He did not come to live merely. His incarnation to day is the same, and so may ours, after Him, be like unto His. It may turn out, as a friend of mine said to me recently, in the great day of reckoning, that the greatest work of Livingstone was not in Africa, but in Stanley. A living man of God touched another man, and made a great and self-sacrificing hero, hard as iron, but pure as crystal. I believe that we ought to prepare as carefully to lead an individual soul to Christ as for any public work. Having done your all and doing it, you may ask Him to help you. Hard hearts will be either softened or broken by your personal touch.

The closing exercise of the afternoon was a turntable of questions, which was skillfully, pleasantly, and thoughtfully turned by Rev. W. I. Haven, of Boston.

Specimen Answers.

If a young person feels really that he has no ability to speak in meeting, then the pastor or some friend should talk kindly with him. He may be won.

The Junior League meetings might be grouped and given in a series, i. e., a fall series and a winter series. It has succeeded. Wind them up to run so long, and then stop awhile, and wind again. But have the exercises well cut up and varied.

The best hymn book for Leagues is probably now in preparation—a supplement of the Epworth Hymnal. But there are other good ones.

A cure for monopolists is to advise them, perhaps, by displaying this placard in the room, as at Bromfield Street Church: "Be Brief. Thou shalt love thy neighbor as thyself."

To use a "crank," find where he will fit and then let him turn.

To make young people loyal to Methodism, tell them what it is doing now, not what it has done. Put them face to face with the advanced movements of our church.

Choirs are good things for League meetings occasionally, and may be made up from the League. But be careful how you use it. As a man once said to my father: "I have discovered how the angels fell. Lucifer was leader of the choir in heaven."

Be content, if required, with a very small number when you organize an Epworth League, and let your crowd alone. It may come. The multitude whom no man can number is promised for heaven only.

A great many people want other people to be more proper than they are themselves, and there are many wrong ideas about the social practices in connection with the church. Human nature needs the frolic in a wholesome way as much as the prayer. The devil and the world have run away with the frolic. We must have the social, and the social, and must be remembered that! You have a home. Some do not. A building especially for social gatherings is the best plan, but all churches cannot afford that. Then use the church building.

A mischievous boy is as hard to get hold of as a mosquito in the woods. But patient planning will find ways.

In the evening Rev. George A. Crawford, D. D., preached a strong and earnest discourse from Prov. 14:9. An altar service followed.

Who?

Rev. F. H. Wheeler, a young preacher of Brookings, South Dakota, was introduced. He is trying to raise \$100 to put a tower on his church, a bell having been promised. He had for sale a picture of his church and also of a school church at Cavour. He offers these pictures for \$5 per dozen, and would like to have some young people sell them for him. A man whose study is in the wash-room of a small parsonage should find response somewhere, or, better still, should uncover some generous layman who will send a check for a \$100 tower. In what tapestry library is he sitting, I wonder? The people will add to the parsonage, but cannot afford to do more.

FREDERICK BURLILL GRAVES.

OLD ORCHARD.
MEMBERS OF THE LEAGUE: Your summer convention at this place (Aug. 13-15) is over. All of us who were present send you greeting. The weather was delightful; the bathing immense; and the whole program a grand success. We came with the first and stayed till the last. We have come home inspired to study our Bibles, work our committees, be better officers, and make our League more of a power for the church.

We felt the need of the baptism of the Holy Ghost right from the opening of the convention, as Rev. W. I. Haven, president of the First General Conference District of the Epworth League, preached to us on "The one great qualification needed for young and old as the Lord's ambassadors." His text was Acts 2:17: "Your sons and your daughters shall prophesy." He showed that the apostolic church in its origin was largely a young people's movement; some of the apostles were young men; many of the disciples were young; for the youthfulness of Jesus and the doctrines preached were such as appealed to youth more than to the conservatism of age. The reasonableness of this is to be found in certain qualities of youth, pre-eminently their teachableness, attractiveness and tirelessness. But it is the Holy Spirit who brings the reality of divine things, the convictions and the power so much needed, into our hearts, fusing us together, preventing discords, causing the old to rejoice in the youth, and the young to honor the old, and all to be empowered from on high.

Then Rev. N. T. Whitaker, D. D., of Portland,

strengthened our faith in the Bible and enlarged our views of the Word of God in his lecture on Bible study. We wish you could have heard his arraignment of scientific objectors and his cumulative evidences on the power of God's truth.

T. E. McDonald, general secretary of the Y. M. C. A. of Portland, showed us the importance of making our Leagues centres of Bible study. Rev. J. M. Frost, of Portland, spoke of the high place which duty ought to occupy in our service as a motive power, because it is the true expression and materialization of love. Rev. C. F. Parsons, of Falmouth, impressed us with the power of influence and the duty we owe to our fellow-men. Rev. W. I. Haven addressed us on the subject of the subject of solitude, or what is gained by being alone, convincing us that we need to learn the art of being content to be alone, and illustrating how we can turn times of solitude into golden hours. Rev. E. M. Taylor, of Charlestown, addressed us on conscience in a humorous yet forcible manner: and we shall try to put into our work only the best we have and nothing short of all we have.

On Thursday the Boston delegation took us by storm; morning, afternoon and evening they carried us over the whole realm of our work and treated us to the brightest thoughts, wisest suggestions, and most valuable information which six choice spirits, and picked men from our New England headquarters could pack into the time allowed. Rev. Charles Parkhurst, D. D., editor of *Zion's Herald*, speaking on "The Department of Christian Work," said, "I ask the young people's movement, as a protest against the trend of the day, to inaugurate a revival in Bible study." Rev. E. M. Taylor, on "The Department of Mercy and Help," gave us some straight talk concerning our duty to the unfortunate classes. He spoke of the class in our churches whose only goal seemed to be the getting at last to heaven; of whom Tennyson says, by this kind of life the church has killed her Christ. Rev. J. W. Dearborn, of Roslindale, earnestly and enthusiastically showed the possibilities of "Literary Work." The theme "Entertainment" afforded the president of the Boston District Epworth League, Rev. Fred H. Knight, an opportunity to enliven us with his ready wit and humorous word-paintings as he treated of "stomach sociability," and "weather sociability," finally insisting that holiness is happiness. Rev. G. A. Crawford did what no other speaker had done, in coming within his limit of ten minutes. He believed our duty as a League was to make the Methodist church feel that it is one church the wide world over, and that our "Department of Correspondence" could bring about such unification.

How Bro. Haven did feed us out of his "Olla Podrida," or combination soup, a dish of all sorts, from which he ladled out facts about our literature, badges, pledge cards, etc. As answers to questions there came out the following:—
The young people's movement in our church is not indebted to the Y. P. S. C. E. for a single idea, and has developed, without reference to other organizations, from entirely independent sources.

Leagues are as adapted to country as to city places. We don't believe in entertainments to raise money to support the church. You have breakfast and family prayers in the same room, and therefore can eat together in your churches. It is not the having a thing in the church that makes it bad, but the having a bad thing anywhere at any time.

Any society carrying on methods of work under the official board is invited to become auxiliary to the Epworth League. We have no disposition to get them to change their name.

"The ideal officer," said Bro. Crawford, "will have lots of sense; be a gentleman; and a positive man—unlike him who prayed, 'Oh Lord, we would not presume to dictate, but we would suggest the propriety of having a revival.' He will familiarize himself with the duties of his position; be systematic in the performance of his duty; set others to work; master men but not boss them, and be a characteristic example of subordination and loyalty to God and the church."

"The ideal member," said Bro. Dearborn, "is one of an ideal society, is loyal to his church, is in the world but not of it, and is in the society not for his own pleasure or profit but for the good of others."

In discussing the ideal meeting, Bro. Knight warned us of a literary aristocracy; of the elevation; and of being afraid to hurt people's feelings, and so letting them do as they please.

The editor of *Zion's Herald* aroused our enthusiasm and stirred our loyalty towards Wesley and Methodism until we realized as never before the grandeur of the denomination of which our League is such a providential feature.

Bro. Haven spoke on, "We live to make our church a power in the land, while we live to love every other church that exalts our Christ." Beginning with exalting "our Christ," he spoke liberally and appreciatively of love toward other churches; then of our own church as a power in the land; and, lastly, of our life in these relations, with its supreme object.

Dr. George S. Chadbourne, D. D., unexpectedly called upon to take the place of Bishop Thoburn, taking up the subject of the hour—Missions—believed that a mistake had been made somewhere in connection with missionary work, and that something was wrong. God had given us His Word, and Spirit and men, and only one thing is lacking—money. He did not believe God had made a mistake and was marching over this world faster than the church could follow. But the church does not keep step. The money is in the church, but we do not respond. Men have a right to a certain amount of money as capitalists, for homes and for educational purposes, but somebody has more money invested in some ways than they ought to have. The Methodist church is the richest church in America to-day, and why does not the church give more? The Doctor's address made a deep impression, arousing our consciences and drawing out our hearts toward the spread of the Gospel. We were all delighted with Bishop Thoburn, who contrasted the India of to-day with its condition as he found it 31 years ago. Though he finds the standard of culture in the United States during that time has been raised twice as high as it was, yet India is not below us. He pictured in glowing language the call of India to our young people; there not having been a day for ten years when he could not have given employment to teachers.

Rev. F. A. Bragdon, of Kennebec, whose labors and presence helped so materially in the success of the convention, preached the closing sermon—a parting benediction, full of practical, helpful truth, and earnest solicitation. Dr. Cobb, of Biddeford, efficiently presided over us, and made us proud of such an able officer. Rev. M. B. Pratt, of Gorham, with his quartet and chorus, rendered us splendid selections, always ready, and ever appropriate.

We were sorry when these three bright days ended. We shall live on them for a long time to come, and hope all our Leagues will plan to be with us another year.

J. M. Frost.

MONTPELIER DISTRICT.

Vermont Methodists are coming into line on the League question. Pursuant to a call issued by Rev. J. Hamilton, pastor of the M. E. Church at Northfield, representatives from the Epworth Leagues and Christian Endeavor societies of the district met at that place. Delegates reported from five Epworth Leagues, five Endeavor societies, and one society of Christian Workers. Three of the Endeavor societies were distinctively Methodist, and one was auxiliary to the League. The Christian Workers embodied features of both the Endeavor and League organizations. The exercises of the convention were held on the afternoon and evening of July 29, and consisted of the following program:—

AFTERNOON: Address of Welcome, Rev. J. Hamilton, Northfield; Response, Rev. W. S. Smithers, Barre; Object and Work of the Epworth League, Rev. O. J. Sherburne, Cabot; Relation of the Epworth League to the Church and Sunday-school, Rev. W. R. Davenport; Junior Leagues: Methods and Results, Rev. R. L. Nanton, Williamstown; Should We

Have a District League? Presiding Elder Truax, Montpelier.

EVENING: Address on the Scope and Possibilities of the League, Rev. W. S. Smithers; Address on the Strength of Youth, Rev. W. R. Davenport.

Under the last item of the afternoon's program an animated discussion was had as to the feasibility of a District League. Finally Rev. W. R. Davenport, W. S. Smithers, and Mrs. J. O. Sherburne were appointed a committee to report a constitution and nominate officers for a District League. The following officers were elected at the close of the evening session: President, Rev. W. S. Smithers, Barre; vice presidents, Miss Inez Moody, Waterbury, Mrs. T. C. Cochran, Groton, Miss Lucia Van Dyke, Rochester; corresponding secretary, Miss C. E. Harwood, Northfield; recording secretary, Frank Angell, Randolph; treasurer, Walter Lanes, Cabot; executive committee, Miss Susie Atkins, Cabot, Dr. A. C. Bailey, West Randolph, Miss Lizzie Knap, Northfield, B. R. Turner, Barre, Rev. A. B. Truax, Montpelier. A constitution differing from the printed form, in that it provided for three conventions each year instead of one, and in other slight particulars, was unanimously adopted.

During the afternoon session the delegates represented the work of their societies, and the following items were gleaned:—

Cabot reported an Epworth League of 36 members, three-fourths of whom are professed Christians. They unite with the Christian Endeavor society of the Congregational church in holding out-district meetings. At the last Sunday evening meeting at the M. E. Church, ten asked prayers to enable them to begin a new life. The League has begun a systematic study of the New Testament.

Our Book Table.

THE BOOK OF EXODUS. By the Very Rev. G. A. Chadwick, D. D. New York: A. C. Armstrong & Son. Price, 1.50.

We have spoken unqualifiedly of the excellence, worth, and scholarship of the preceding volumes in this series; and we wish to particularly emphasize in reference to this latest of the Dean of Armagh. He is conservative in his opinions, believing in the unity of the Pentateuch, and in the common authorship of each of its books. In regard to Exodus he says:—

"Exodus will have little to teach us, unless we believe in that God who knows that we have need of food and clothing. And the higher spiritual truths which it expresses will only be found there in dubious and questionable allegory, unless we firmly grasp the great truth that God is not the Saviour of souls, or of bodies, but of living men in their souls, and that their higher and lower wants upon the same principle, because He is the same God, dealing with the same men, through both."

These gracious and true words of Dr. Chadwick will help, as will this whole scholarly volume, to demonstrate the importance of the Old Testament, and to suppress the erroneous notion which is too prevalent that we must in a too broad sense differentiate the ethics and religion of the Old and New Testaments. That Christ came to fulfill the law and the prophets is not yet understood, even by professed Christians. We are therefore gratified to find Dr. Chadwick emphasizing the idea that God deals with us as He did with Moses. Those are not exceptional and strange lines, but His characteristic and habitual ways of grace and action and judgment. The style of the volume is crystal in its clearness. We repeat that it is the best volume yet on our table, of this great series.

THE PROPHECIES OF JEREMIAH. By Rev. C. J. Ball, M. A. New York: A. C. Armstrong & Son.

Here is another volume in this same series to which must be accorded the highest praise for its clearness, its scholarship, its value. The author has thrown himself *en rapport* with the spirit of the great prophet, and with the times and events connected with his life. We bespeak for this volume, as of the other, a most cordial welcome among the critical students of the Word.

THE CENTURY DICTIONARY. Vol. 3. Published by the Century Co., New York.

The very flattering and deserving words which this royal publication has received from the press and scholars, has led a firm which publishes another dictionary to make special efforts recently to advertise their work. We commend their enterprise and spirit, but we hardly see how any dictionary, however excellent, can stand successfully against this latest, most princely production. Every new volume fascinates us by its completeness, its accuracy, its wonderful scope and scholarship, its microscopic knowledge of words and their derivation. Dr. Johnson, if living to-day, would surely have a vexing fit with Boswell, not for anything that this worthy and humble servant had done, but because such a masterpiece of lexicography could be produced without his ponderous aid. But then, if he had been living he would probably have been a collaborator of Prof. Whitney. So we can both honor the dead lexicographer, and pay our deepest and sincerest respects to this latest lexicography.

THE FOURFOLD GOSPEL. By J. Glenworth Butler, D. D. Funk & Wagnalls, New York.

This is another attempt at harmonizing the Gospels. A great many able scholars think it impossible to do this, while there are some, equally able, who believe that it can be done. Of this latter number is Dr. Butler. Divided into sections, each one representing some important episode or event in the Saviour's life, the evangelist referring to it is given in their order. But this volume does not demonstrate the feasibility or even the desirability of a Harmony, any more clearly than others which have preceded it.

THE GIRL IN CHECKS; OR, THE MYSTERY OF THE MOUNTAIN CABIN. By Rev. J. W. Daniel. Pub. House of the M. E. Church, South, Nashville, Tenn. Price, 75 cents.

A clever, simple, and heartfelt tale, with a moral that needs emphasis. It is laid in Upper Carolina, during the war, and the characters, not exceptionally strong or individual, do yet play their parts well. It is a good story for young people to read, and therefore appropriate for the Sunday-school library.

THE CAPTAIN OF THE JANITARIES. By James M. Ludlow, D. D., Litt. D. New York: Harper & Bros.

We have to thank this great publishing house for calling attention by this new edition to one of the most thrilling of novels written by an American. There is a fascination clinging to the story from the first page to the last, and it is almost a pity that it is not more widely known among the lovers of romance in America; and especially as it is a story of a hero and a patriot as ever lived. The character of Castriot, and the incidents and accidents, the battles and defeats and victories are all traced by the pen of a skillful and strong writer. The captain of the Janitaries and its author should be more widely known.

FROM BOYHOOD TO MANHOOD: The Life of Benjamin Franklin. By William M. Thayer. Boston: James H. Earle. Price, \$1.50.

This is a popular story of the life of one of the greatest of Americans, and of the man with the other biographies of Lincoln, Grant and Garfield by the same author. It contains the complete course of Franklin's life, and is written in such a simple, pleasing style that boys will find much pleasure and enjoyment, as well as instruction, in reading its pages.

STORY OF THE HOLYOKE CHURCHES. Prepared and published by Rev. G. C. Osmond.

This is a very neat and tasty volume, and gives a complete history of all the churches of Holyoke, including the Methodist. It is finely illustrated, containing a portrait of Rev. Thomas Rand, the first settled minister in Holyoke, and cuts of all the churches. The people of Holyoke, all clergy-men who were ever stationed there, and friends of the place and churches, will wish this volume.

EDWARD BURTON. By Henry Wood. Lee & Shepard. Boston. Price, \$1.50.

This is a story of the scenes of which are laid in Bar Harbor and Boston. Chicago also comes in indirectly. The plot of the story is not extraordinary, and the characters are purely of our own time with not a taint of the olden days. In this, as well as in the scientific and ethical and political discussions scattered through the volume, lies its chief strength. It is also a wholesome and beautiful book in its spirit, being at once, as Mr. Wood says, idealistic and optimistic. Edward Burton and Helen Bonbright are both good characters. We are led to say, because of the scenes of strength in the story, that Mr. Wood's forte is not in novel writing, but in books such as his others, which require less imagination and idealism.

ALDEN'S MANIFOLD CYCLOPEDIA. Vols. 20, 21, 22. (New York: John B. Alden.) We have already spoken, on receipt of the other volumes, in terms of high commendation of this valuable and convenient cyclopaedia, and we believe that the publishers will realize their expectation that the circle of friends and readers of it will be steadily extended, if public attention is properly called to it. The manifold cyclopaedia is a published educator of thoroughness and excellence. The new library edition will be eagerly in demand.

STORIES OF THE CIVIL WAR. By Albert F. Blaisdell. (Boston: Lee & Shepard. Price, \$1.) This small volume is an excellent preparatory one to the larger ones on our late war. Here are grouped together forty odd papers on all phases of life connected intimately or more remotely with the war period. Young people, especially, will be interested to read these stories of fact, graphic and personal; and it will help them to rightly value the heritage of a free country which they have received from the heroes of 1861-65, and see clearly their duty to transmit it untarnished to the generations succeeding.

There are many illustrations of distinguished men, and famous scenes. — HEAT AS A FORM OF ENERGY. By Robert H. Thurston. (Boston: Houghton, Mifflin & Co.: Price, \$1.25.) To the reader or student who is fascinated by the wonderful revelations that are constantly being made in all the fields of natural science and philosophy, this volume will be especially acceptable. So far as heat and energy, these revelations, and all the inventions that have made use of this in form as energy, Mr. Thurston has furnished a most readable, interesting, and valuable handbook. There is much of real scientific information to be gathered from such a volume even to the amateur scientist, or unprofessional student of scientific philosophy. — DORIS CHRYNE. By Annie S. Swan. (Cincinnati: Cranston & Stowe. Price, \$1.) A pleasant and sad story at once, this new venture of the author of "Alderside" and "Brian and Palm," will be as much a success as they were. A sister lost the man she loved through some foolish act of hers while Doris Chryne, her sister, married him. Herein is the sadness. The pleasantness comes in through the unfolding incidents and accidents of this denouement. — THE GATES OF EDEN. By Annie S. Swan. (Cincinnati, Cranston & Stowe: Price, \$1.) This is another story by the same author. It is Scotch, with therefore that strange and homely tongue which in itself is an attraction. It involves the growth and development of two boys to manhood's estate, and their life-work. Both this volume and the above are excellent reading for young people. — HENRIKS AND MARIE. By George Macdonald. (Boston: Lee & Shepard. Price, \$1.) A brief history, with their inventions, of the noted inventors, like Coster, Falissy, Gutenberg, Watt, and Nasmyth, is the substance of this volume. It is a helpful reading for young men, which, beside giving information that is valuable, opens the mind to the hard roads of travel on the part of these great men. Benefactors of mankind, they have, in their day, been regarded as weights. The book is well illustrated. — THE SERMONS OF ISAIAH TO MALACHI. (New York: A. C. Armstrong & Son.) This new volume in this strong series will only add to the value of the preceding ones. As before said, the aim of this series is to present quotations from distinguished preachers and writers, and references to articles or sermons upon texts taken from the various books of the Bible. It will at once be seen how helpful to the minister such a book must be, and how suggestive in the preparation of discourses, not upon the texts presented, but upon the context or even upon remote texts. It is a very original and inspiring idea that lies at the bottom of the Sermon Bible. — LITTLE'S LIVING AGE. Vol. 70. April, May, June, 1890. (Boston: Little & Co.) This seventeenth bound volume of this weekly publication, which, as is well known, selects the *crème de la crème* from all the great monthlies, exemplifies the same skill and good taste in the selections that has always been the case. It introduces all phases of literature, and thus reaches successfully a wide constituency. Articles of description, science, history, philosophy, biography, tales and poetry, in the highest order, fill a niche every Saturday of its issue.

MAGAZINES AND PERIODICALS. The September *Chautauquan* offers for its chief attraction a novella by John Habberton, entitled, "On Pleasure Bent." L. J. Vance writes interestingly "On the Nature and Value of Folk-Lore." Bradford Torrey has a characteristic paper "On Mount Mansfield." Other writers for this number are Lucy C. Bull, F. N. Thorpe, Ph. D., L. H. Boutell, Dr. Ferd Adah Junker von Lange, Hezekiah Butterworth, Jr., P. Spauld, Eugene L. Dedier, Oliver Farrar Emerson, Professor Byron D. Halsted, Sr., Fannie C. W. Boutwell, T. De Zeeva, Mrs. Clara De Bate, and a fine corps of women in the "Woman's Council Table." Then there is beside, all the Chautauquan news. Dr. Theodore L. Flood, Meadville, Pa.

The *Contemporary Review* for the current month embraces some most excellent papers. Sir G. Gavan Duffy, K. C. M. G., continues his article, "How British Colonies Got Responsible Government;" W. Holman Hunt has an interesting article of art, entitled, "Christ Among the Doctors;" J. Churton Collins explains "The National Home Reading Union and its Prospects;" Rev. R. E. Bartlett defines "The Limits of Ritual in the Church of England;" T. Digby Pigott, C. B., writes pleasantly of "The Shetland Isles in the Birds'-Nesting Season;" J. G. Fitch and Prof. William Knight, LL. D., have each able education articles; Canon Isaac Taylor briefly sketches "The Prehistoric Races of Italy;" Carmichael Thomas tells how to encourage "Illustrated Journalism," of the best type; J. Page Hopp and R. Spence Watson, LL. D., each furnish a social-law paper. Leonard Scott Publication Company, New York, 29 Park Row.

From the same publishers comes the able *Fortnightly Review*. For August it is a great number. The opening ode of Algernon Charles Swinburne on "Russia" has attracted wide commendation, bluntly advocating the assassination of the Czar, for the cruelties of the prisons. Dr. J. L. Lys comes in his articles on "The Latest Discoveries in Hypnotism." James D. Bourchier has a fascinating paper, with a political trend, on "The Stagnation of the Spakiotes;" E. J. Dillon, M. P., writes most pleasantly of "Mickiewicz, the National Poet of Poland;" Austin Dobson goes on about "Hogarth's Tour;" Sir Rowland Blennerhasset, Bart. tells what the connection should be between "Ethics and Politics;" Dr. W. H. S. Aubrey gives a brief account of "Labor Disputes in America;" Rev. J. R. Diggle views hopefully "The Educational Outlook;" E. B. Lamm pictures "Armenia and the Armenian People;" Col. W. W. Knolly in "War in the Future," judges of the effects of recent inventions on land battles; an anonymous writer on "The Change of Government in Germany," scores Bismarck; Clementina Black writes sympathetically of "The Chocolate-Makers' Strike," which was a success.

No periodical issue, it would seem, can possibly excel the *August Century*. The leading papers of absorbing interest are "The Autobiography of Joseph Jefferson," by John Muir, "The Perils and Romance of Whaling," by Gustav Kobbé, and "A Yankee in Andersonville," (2) by T. M. Hann, M. D. Also should be mentioned a very able paper entitled, "The Forgotten Millions," by President Eliot of Harvard College. Then there are stories, poems, illustrations both large in number and excellent in style, and the usual departments full of timely interest. The *Century Co.*, New York.

The *August Gospel in All Lands* has its chief fields of investigation Italy and Bulgaria. France, Germany, and China are briefly alluded to.

Our *Day* for August contains another Boston Monday Lecture, besides an article by Miss M. F. Cusack on "Romanism and the Run Traffic," one on "The Ethical Culture of the Afro-American Youth," by President J. E. Rankin, one on "Cause and Cure of Lax Divorce," by Rev. Leroy S. Bean, and one on "The Wisconsin Decision on the Bible in Schools," by Ex-President G. F. Magoun. The departments are full. Boston: Our Day Publishing Co.

"Social Transition," by John Orvis; "Practical Nationalism in Chicago," by Charles S. Weeks; "Moral Rights vs. Legal Rights," by Temple Beaufort; "The Philosophy of Progress," by Douglas Adams; "Effect on Invention," by W. L. Cheney, are the several papers in the *August Nationalist*. The editorial department in able and full. Boston: Nationalist Educational Association.

Christian Thought for the current month has six notable papers by able clergymen: James McCosh, D. D., LL. D., Rev. George Sexton, M. D., Ph. D., Rev. Alan D. Campbell, Rev. Henry E. Dosker, A. M., A. H. Bradford, D. D., and Rev. W. H. McFarland. President William F. Warren's Baccalaureate Address on "Glorious Bruno and Liberty" is printed in full. New York: Willbur B. Ketchum, 13 Cooper Union.

The *Phrenological Journal* for August has much of phrenological and hygienic interest. Fowler & Wells Co., New York, 775 Broadway.

The *African News* still maintains the high standard it began with. Anything concerning Africa in its present condition and hopes can be found in these well-stocked pages. Bishop Taylor still tells the story of his life. T. B. Welch & Son, Vineland, New Jersey.

The *August Pantry* is a delightful number, which will delight the little folks. The pictures are many and good, and the stories in prose and verse are interesting. D. Lothrop Company, Boston.

Though the *August New Englander* has but four papers it is a good number. L. E. Munson tells interestingly the story of "The Louisiana Purchase." "A Poetical Heart-Break" is an anonymous literary paper of merit. Ida M. Street regards "George Eliot as a Representative of her Times," which are of "change and upheaval." F. Wayland Feltows answers the question: "What is Atmosphere in a Picture?" New Haven: William L. Kingsley.

The *August Home Guardian* in its nearly fifty pages has a great deal of readable matter on home, social, hygienic and reform subjects. It is a bright little monthly. Boston: 476 Shawmut Ave.

The *New England Magazine* for August is the Grand Army number, being devoted largely to military subjects, particularly to the organizations which have met in Boston recently. This is a good souvenir of the great week. New England Magazine Co., 36 Bromfield St., Boston.

The current *Andover Review* is filled with good things for thought. Prof. C. C. Everett speculates on "The Philosophy of the Sublime." Prof. C. S. Walker has a most sensible and strong paper on "The Farmers' Alliance. L. M. Wadham gives an inside look at the "Treatment of Men in the U. S. Navy." "Analogic" is the title of a very thoughtful appeal by Rev. Charles Beecher, C. C. Tiffany, D. D., takes his turn at "The Westminster Confession and the Thirty-nine Articles of the English Church." "The Editorial," and other departments are as rich and suggestive as ever. Boston: Houghton, Mifflin & Company.

OBITUARIES. [Obituaries are heretofore to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.]

Benson. — Joanna, wife of Robert Benson, died at her home in Kennebunkport, Me., May 20, 1890, aged 72 years.

Sister B. was converted and received into the Methodist Episcopal Church in Biddeford, Me., under the labors of Rev. Wm. MacDonald, in 1822. She, with her husband, joined the church in this town by letter in 1827, and continued a faithful member until called to her home in heaven.

Her life was the best testimony of her Christian faith. For several years she was an invalid, and seldom left her home, but was cheerful and happy. The last few weeks of her life were weeks of great physical suffering, but were characterized by a faith in Christ that made her more than conqueror, and even to long for the rest beyond with Christ, which is far better. She leaves a husband and a large circle of friends to mourn their loss. May they all meet her in the sweet by-and-by. — F. GROVER.

Wymen. — Sister Lucretia D. Wymen was born at Millbridge, Me., Jan. 1, 1826, and departed this life, April 15, 1890.

She was the beloved wife of Jasper Wymen, a prominent business man of Millbridge, Me., and youngest daughter of James and Nancy Wallace, for many years prominent and active Methodists in that town, interested in whatever concerned the welfare of their own church, and of Christ's kingdom at large. Their daughter was reared in a manner favorable to religious choice and inclination, so that in youth she gave herself to God, and entered His service. She was united with our church under the labors of Rev. Barnet M. Mitchell, and, though often hindered by family and other cares, remained constant and steadfast; when she failed to be so, she did not fail to be loyal. She was thoughtful, kindly, sympathetic; she clung to her friends with a childlike, trusting devotion. She had a quiet spirit and much gentleness; was retiring, but, to those intimate with her, was fitted for choice companionship. She was fond of her home, and one of her trials was enforced absence at the Maine General Hospital, where it was hoped she might find relief.

Though yet in the early season of life, with keen enjoyment of it, and of this outward world which is so fair, with affectionate husband, mother and children, and abundant means of earthly comfort in her beautiful home, yet her help came to resign all, and close her eyes in holy triumph, conscious that she was going to her Father's home in the skies. During her last illness she spoke feelingly of her early act of consecration, and of the time and place and circumstances of it; she had never taken the gift of the altar, and now she was parting she felt the crowning blessing. It was a scene of joy as well as of grief when she called to her

husband and her little son and daughter, and spoke tenderly of her departure and of the heavenly state. She assured her aged mother — now in widowhood, and who had hoped her darling would have survived her — that she had been among the best of mothers, and blessed her faithful ones. So did she fall asleep in Jesus, and her memory to all who love her is very precious.

ARTHUR J. LOCKHART.

George. — Mrs. Maria George was born Feb. 25, 1809, and died June 15, 1890.

The greater part of her years were passed in her native town. In 1829 she was married to James George, who died in 1882. They reared seven children to maturity. During her widowhood she was tenderly cared for by her daughter, Mrs. Ruth N. Clifford, with whom she removed to Southern California in 1888. B. coming entirely blind, she longed for her old home, desiring to be buried beside her husband, and accompanied by her youngest daughter, Mrs. Rev. R. W. C. Farnworth, she returned, arriving at the home of her eldest daughter, Mrs. Rev. Geo. N. Bryant, Brookline, N. H., June 6, 1890. Pneumonia did speedily work, and she passed to the "sweet and heavenly country," her soul's bright home.

Mrs. George was converted at the age of twenty-two. Uniting with the M. E. Church, she remained a faithful member for nearly sixty years. She taught her children the fear of the Lord, and was a faithful student of the Bible and a successful Sunday-school teacher. She had clear views of right and wrong, and with Christian firmness and readiness to perform every known duty. She read much, was well-informed on a great variety of subjects, and retained to the last her memory and intellectual vigor. Aged, feeble, blind, she was yet able from memory to comfort herself with numerous passages of Scripture, devotional hymns, and free quotations from English poetry.

Bravely she gave her four sons to her country in its peril. O. C. B., whom they expected to be their stay in age, came not again; J. L. died in 1888; Charles H. resides in Dakota; and J. Herbert in Connecticut. Thus two sons and three daughters live and reverse her memory.

West. — Sister Martha West passed to her reward from Foxboro, Mass., March 15, 1890, aged 59 years.

Words of eulogy concerning the Christian character of Sister W. would be superfluous to those who knew her life. Joining the Methodist Episcopal Church in 1866, she was always a faithful member, and constant attendant upon the means of grace. She loved her church, and labored earnestly for its welfare. She always enjoyed much of the presence of God, and but a short time before her decease wrote a letter full of assurance to a sister in our church, saying, "I think you in your prayer meetings and class meetings, and am praying for you, and know that you are praying for me. Oh, it seems good to know Jesus is always with me! It seems to me as if He were right beside me, and I find myself talking with Him as I would with you or any other friend. Only He seems nearer than you, and I feel as though my trust in Him grows stronger each day. Oh, let us keep on praying and trusting; we shall soon get through, and, if faithful, dwell with Him forever."

A short time after writing those words, her remains were brought home from Foxboro, Mass., where she had been spending a few months with her daughters. Although in much pain during her last hours, she exhorted those about her to give their hearts to the Saviour, and gave testimony to her glorious hope. Many friends joined the two daughters in mourning the loss of a beloved sister and mother.

E. H. HADDOCK.

Waldoboro, Me.

Boothby. — Mrs. Isabella Lilly Boothby died in New Castle, Mass., July 1, 1890.

Her self-forgetting devotion to her family, consisting of husband and four children, graced her home with beauty and loveliness. For two and a half years a fatal malady preyed upon her system, yet during more than a half-year it was concealed from her loved ones, that they might be spared the pain of knowing it. And when at length her suffering was disclosed, conversation respecting it was but reluctantly allowed, because of the draft it might make upon the sympathies of others. The strength of her character shown through this ordeal with peculiar clarity. No word of murmuring, no complaint, no selfishness could be said of a friend: "I am fighting for life by the inches for the sake of my family." Thoughtful of their every want, self-poised in every exigency, cheerful and affectionate under every care and burden, always happiest when with greatest sacrifice she could serve them, she drew them to her heart with an ever-growing love.

Modest and retiring, and of consequence less prominent in church and social life than she might otherwise have been, she won the love of all who knew her by a blameless life, discreet life, generous estimate of others, gentle bearing, courtly greetings, and steadfast devotion to Christ. A large and faithful congregation at the funeral, with delicate floral offerings surrounding the bier, attested the deep love with which she is cherished. "Precious in the sight of the Lord is the death of His saints." WM. R. CLARK.

PECULIAR in the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accomplishes cures where other preparations fail. Peculiar in its good name at home, which is "the best of the best," peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

A RULE OF HYGIENE. "Starve a fever, but stuff a cold" is an old and commonly accepted advice, and often good in practice. But modern practice by the best physicians is even simpler. Ordinary moderate indulgence of appetite is recommended, combined with a few doses of Adanson's Botanic Balm — 10 in 100 in 100 in 100.

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"I am never without a box of Ayer's Pills in the house." — Mrs. Edwin Bartow, 425 Bristol St., Buffalo, N. Y.

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Zion's Herald

WEDNESDAY, AUGUST 27, 1890.
[Entered at the Post-office, Boston, Mass., as second-class matter.]

Contents.

The Outlook.	PAGE
CONTRIBUTED ARTICLES. The Modern	
Altruism.—Personal Influence.—The Greater	
Methodism.—THE RELIGIOUS WORLD.—	273
Epworth League.	
PRESIDENTS NOTE-BOOK. Achievements	
of Young Men.—Epistles.—After	
All (poem).—The Great Master.—FRESH	
FROM THE FIELD.—Two Kinds of	
Christians.—Epworth League Conventions.	
—Guard Well Thy Thoughts.—Eternal Life	274
Our Book Table.	
Magazines and Periodicals. OBITUARIES.	
Advertisements.—	275
Editorial.	
Read the Best.—Sources of Christian En-	
thusiasm.—The Evanescent of Wealth.	
PERSONALS. BRIEFLETS.—	276
The Conferences.	
MARRIAGES.—Business Notices.—	
CHURCH REGISTER.—Advertisements.	
—	277
Epworth League.	
WHITE AND RED. How to Deal with	
Skeptical Young Men.—A Strange Pun.	
Solved.—POEM.—ABOUT WOMEN.—	
Lillian's Fragments.—BITS OF FUN.—	
LEAGUE PRAYER-MEETING TOPICS	
FOR SEPTEMBER.—JUNIOR LEAGUE.—	278
The Sunday School.	
The Oldest Church in London.—"Rare	
Relics."—ABOUT MEN.—Advertisements.	
—	279
Review of the Week.	
A Matter of Interest to all Readers of	
ZION'S HERALD.—Canada Letter.—Read-	
ing Notices.—Advertisements.—	280

READ THE BEST.

As no one in this age of book-making can read all which issues from the press, or even a hundredth part of it, selection becomes absolutely indispensable. The chaff must be winnowed from the wheat. The really good must be distinguished from the worthless, and even of that which is in itself good, we wish to find the few books which contain the substance of the whole. Our knowledge must not only be winnowed, it must be compressed into the smallest practicable compass.

Of the thousand volumes to be found on any subject, there is some one which contains the essence of the whole. "Of the cart-load of books I have read on Palestine," said Gilbert Haven, "the best is Dean Stanley's. It contains all that is valuable in the whole." The value of a book is not to be estimated by its bulk; the secret of great and influential authorship is condensation. The honey is extracted from many sources, clarified, and delicately stored in small cells. The little possesses the virtue of much crude material, and is likely to prove far more nutritive to the intellectual man than the mass.

To make wise selection from the vast store requires not a little intelligence and experience. To attain this desirable end you may need to try again and again. The proof of the pudding is in eating, but the test may not be perfect at a single meal. In this work you will find advantage in supplementing your own wisdom by that of your friend or acquaintance who may be more expert than yourself in the book art. Though the appetite of another may not be an absolute standard for you, it may serve for suggestion and comparison. There are books for specialists; there are also others for the average man. One person may be satisfied with a salad; but it will be safe to assume from long experience that the thousand will relish a steak and the home-baked loaf.

Special emphasis is wisely put in our Epworth Leagues upon forming the habit of reading the best books. It was Wesley who said, "It is impossible for a people to grow in grace unless they give themselves to reading." We look to the Epworth League for the development of the robust Christian needed for this age. This glad result can best be secured by feeding upon the Bible and other good books.

SOURCES OF CHRISTIAN ENTHUSIASM.

The great need of Christianity at the present time is more enthusiasm. There is too much of the indifference of mechanical organization, personal irresponsibility and personal conformity to conventional standards of life. We conduct our churches on business principles, and our piety, very much of it, goes by a rhythm and rote that robs it of all vitality and sincerity. There is no denying the fact that, taking all denominations at large, the enthusiasm of Christianity is on the decline. And if we analyze carefully the cause of this retrograde movement, we shall find that it comes from a neglect of the sources whence enthusiasm naturally springs.

Singleness of aim is the first and great source of enthusiasm. No man is ever truly enthusiastic except in that which dominates his affection and controls his purposes. There is no such thing as the enthusiasm of subsidiary purpose. The single and the supreme aim alone can awaken that fire of the soul which overleaps all barriers and consumes all foes. To the great poet who loves his art above all else belongs the enthusiasm of poetry. To him, and to him alone, are granted the bays. The astronomer whose whole life and all the current of whose soul seems to flow upward to the stars, has within him the enthusiasm of science. No lesser love

kindles enthusiasm. It is a purifying flame that can be fed alone by that which is best and most precious in the soul.

Is Christ supreme in the Christianity of to-day? If so, the decline of Christian enthusiasm is only apparent; it cannot be real. If not, there can be no enthusiasm where there is no single and supreme aim. If Christ be not first, enthusiasm for Christ is impossible. We are disregarding one of the most imperative conditions of enthusiasm unless we make its object dominant in our lives. Do we love our Lord and His kingdom more than all riches and honor and pride and pleasure? Then, indeed, may we confidently trust that the enthusiasm of Christianity is ours. But if any other object claims and holds a higher place in our souls, it is but mockery to think that we have that divine fire of Christian enthusiasm which burned in the breasts of apostles, saints and martyrs.

A second source of enthusiasm is fidelity. A man must be absolutely true to what he loves; for in being true his love and his enthusiasm are fostered. The poet who has the enthusiasm of his science must spend sleepless nights scanning the mysterious face of the heavens. True, enthusiasm implies and insures fidelity. The two are inseparable. But enthusiasm grows through fidelity, as a muscle grows through use. We cannot long be enthusiastic unless we are faithful to that for which our enthusiasm has been aroused.

How far is the Christianity of to-day faithful to its ideals? By so far as its enthusiasm nurtured at this important source. If there is any falling away in sincerity and earnestness, we may suspect that the cause, or one of the causes, is lack of fidelity to the part of Christian believers. Not only must the aim be single, but the devotion must be absolute, if Christian enthusiasm is to be sustained and increased.

And there is still another source of Christian enthusiasm—perhaps the most important of all. It is unselfishness. Mark how all these sources of enthusiasm depend upon each other and, as it were, flow into each other. The single aim involves complete fidelity, and fidelity involves unselfishness. Wherever there is devotion there must be self-sacrifice, and wherever there is self-sacrifice there must be unselfishness.

Enthusiasm always demands the expenditure of individual energy and the subordination of personal desires in behalf of the broader and higher good. There never lived a true enthusiast whose first step was not the subordination of self. It is everything for the cause, for the principle, for the ideal—nothing for the individual; although, indirectly, the individual may profit from the very principle of devotion. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." But always the first step toward gaining the spirit of true enthusiasm is the subordination of self.

Now let us ask if unselfishness is the predominant principle in Christianity to-day? How is it in our homes? How is it in our churches? Is not our ecclesiastical politics a humiliating exhibition of selfishness? If unholiness aspirations come to the front, surely we are choking another of the sources of Christian enthusiasm. Can we make Christ's kingdom a subordinate aim in life, be unfaithful to it as respects our best and most earnest service, and not become selfish and self-seeking? All these conditions of Christian enthusiasm are linked together. We must fulfill them all if we would be faithful to Christ.

It may seem like a difficult, even impossible, ideal of life to attain to; yet who can measure the power of a great enthusiasm? It lifts a man above himself and above all obstacles and discouragements. It makes intellectual and spiritual giants. It puts men in touch with the will and the power of God. Have we, as Christians, such enthusiasm as this? Or do we fail to fulfill its conditions, and so fail to realize its power?

THE EVANESCENCE OF WEALTH.

As the good ship, "The United States," in which the renowned Dr. Robert Newton sailed from England to attend the General Conference held in Baltimore in 1840, approached New York harbor, she took a pilot on board as usual. Moved by a sense of duty the great preacher seized the first opportunity of speaking to the man of the sea on the subject of religion. The pilot at once admitted his delinquency, declared he had not been inside a church or other house of worship for fourteen years, and taking a silver dollar out of his pocket held it up with the remark, "This is the God we worship in America. This is the fellow, sir."

The devotees of the dollar have probably not diminished during the past fifty years of steady progress and prosperity in this country, yet in no direction do men expend the best days and energies of their lives with less substantial and durable result than in the race for riches. It is remarkable how little human labor, skill, thrift, and providence have added to the material wealth of the world since

"Adam delved and Eve span."

Compared with the boundless and unexplored resources of nature the market

or money value of the accumulated treasures of modern civilization is small almost to the point of being contemptible. Man operates the mine for iron, silver and gold, but "the chief things of the ancient mountains and the precious things of the everlasting hills" are not materially diminished by his toils and gains. He drags his net through the sea and carries away millions of its glittering spoils every year, and yet the ocean is as full of fish as ever. He hews down the forest trees, and still the forest survives and clothes the hills and mountains. He gathers from the cultivated plains millions of bushels of grain, and still the ample harvest seasonably rewards his efforts.

But while the resources of material nature are not appreciably lessened by what he takes, it might be supposed that by the continuous industry and thrift of centuries he would become the possessor of accumulated and abiding wealth. But it is not so. The principal item in the wealth of civilization in all ages is its real estate. The raw material of the mine, the quarry, or the forest, however easily and cheaply obtained, becomes enormously increased in value when the skilled labor of the carver, cabinet-maker, carpenter, mechanic, mason or sculptor has been expended upon it, and yet the action of flood or fire, the work of political revolution, the wear and tear of years, and even the quiet and gradual changes of advancing civilization, have often greatly reduced, or entirely destroyed that value. Of the magnificent property of Babylon and Nineveh and Tadmor of the desert with their temples, palaces, colonnades and massive mural defenses; of Athens with her sculptured monuments and treasures of art; of Rome with her spacious circuses, theaters and baths—scarcely anything remains except a few precious relics, which are the more precious because so many similar or better things have perished.

And though in the land of the Pharaohs, where the structures were more solid and cyclopean in their character, more and mightier remnants of departed splendor are to be seen than can be found elsewhere, yet these gigantic witnesses of a vanished wealth and greatness have no modern value or utility.

A writer in the *Edinburgh Review*, speaking of the profound impression made upon the simple minds of British pilgrims to Rome a thousand years ago by the public buildings of the city says:—

"Many noble monuments which have since been destroyed or defaced, still retained their pristine magnificence; and travelers to whom Livy and Sallust were unintelligible, might gain from the Roman aqueducts and temples some faint notion of Roman history. The dome of St. Peter's, still glittering with bronze; the mausoleum of Adrian, not yet deprived of its columns and statues; the Flavian Amphitheatre, not yet degraded into a quarry, told to the Mercurian and Northumbrian pilgrims some part of the story of the civilized world which had passed away. The islanders returned with awe deeply impressed on their half-open minds, and told the wondering inhabitants of the hovels of London and York that, near the grave of St. Peter, a mighty race, now extinct, had piled up buildings which would never be dissolved till the judgment day."

A later pilgrim, less devout perhaps, but more enlightened and discriminating, found in the ruined condition of the proud city of the Cæsars the hint that gave to modern literature one of the finest productions of the historic muse. "It was as if the ruins of the Capitol," wrote Gibbon, the author of "The Decline and Fall," etc., "that I first conceived the idea of writing the history of the Roman Empire."

But if the waste of wealth is apparent in the slow decay and crumbling of the massive structures of old-world civilization, it is much more apparent now when almost everything is done in haste, and when progress is more rapid and change is more radical and complete. One of the most thorough and careful students of political economy in the United States, Mr. Edward Atkinson, said recently in an article in the *Forum*: "Where factories have existed fifty years, machinery has been changed twice or three times, and the next inventor may destroy all the rolling stock now in existence." "What useful factor or form of capital," he asks, "exists in a material form to-day that is more than a few years old? What permanent improvement have we made on the surface of the land except in the leveling of the hills, piercing the mountains, filling up the valleys and laying down the ways of commerce?" He estimates that the worth of the capital of the country accumulated in 200 years is not more than equal to three years' production of present day labor, so that three brief years of universal consumption and idleness would suffice to annihilate the whole wealth of the nation—mills, factories, mining plant, real estate, railroad stock, canals, shipping, banks, bullion—sweep away every monument and vestige of civilization and reduce 64,000,000 of people to the naked and homeless impetuous condition of primitive man.

Mistranslated Texts.

People are sometimes perplexed and troubled by Bible texts, which, though they do not know it, have been wrongly translated. We have often met with such people; and it is a common experience with clergymen to have a question asked by some sincere and earnest inquirer, concerning the meaning of certain passages. The Revised Version has rectified some such texts, but not all. We will cite passages from an article, able and scholarly, written by Rev. John Miller, Princeton, New Jersey, in the *Bibliotheca Sacra*. We give his translation only, which the reader can compare with the text as he has it; but we quote this word first: "Instead of clearing the Bible," he says, "of mistaken English, we are yielding its inerrancy; and instead of making God unwilling that we should perish, and mending the divine morality, we are mending at the other end, and questioning our fate as final, even if we are utterly impotent."

Rom. 9: 15 should be: "For he saith to Moses, I will have mercy on whomsoever I can have mercy," etc.

Rom. 9: 18 should read: "Wherefore, one whom He loves, He desires after, He shows mercy to, and another man whom He hath a desire after, He hardens." But He desires to save both, and what seemeth to Him the wisest and best method for such. The whole story of the "hardening" of Pharaoh's heart is based upon this all-wise plan. Let a man resist and he falls; let him yield, and he walks in safety. Pharaoh did not yield but hardened his own heart against Jehovah's appeals, and then God left him to his obstinacy and self-will. One other text we may mention: Luke 2: 14 should read, "Glory to God in the highest, and on earth peace to men of good-will."

Prohibitory Drift.

There are many indications that the cause of prohibition is receiving renewed and hearty support. Rev. C. L. Nye, whose home is in Iowa, and who bore a prominent and successful part in carrying constitutional prohibition in that State, declared to us in a recent interview that the cause never was stronger in Iowa. The relief given to the States in the matter of the "Original Package" enactment, he says will greatly strengthen the interests of temperance. The statement of Erasmus L. Gay, of Kansas, printed in a recent issue of the *Boston Herald*, is significant. Mr. Gay is a reputable and well-known citizen of that good State. He said in an interview:—

"I am a Republican, and have always been. Our State, as you know, is so notoriously Republican that last year we gave a majority of \$2,000 to Harrison. There is the prohibition question. I don't believe that to-day there is a single open saloon in Kansas. Liquor cannot be had in Kansas except in an underground way, and then of the poorest quality, or by means of a physician's prescription. In Kansas prohibition prohibition is becoming public sentiment behind the law. It is true that a resubmission movement has sprung up, with the object of resubmitting the liquor question to the people. The Republicans of the State would not be afraid of resubmission, but they do not wish to give to the opponents of prohibition, who are a small minority, anything to say on the question at all. The resubmission would be a favor to Republicans, but they are mainly Democrats."

And as another most encouraging indication for the cause in New England we note, with unfeigned gratitude, that Governor Goodell of New Hampshire, is restored to health and that his voice is again heard emphatically for the prohibition of the liquor traffic. He spoke impressively and eloquently at the Chautauque Assembly at East Epping. We give with especial pleasure the following sentences:—

"Through the teachings of a Christian God, and the grace of God, I have been enabled to live a temperate life. The greatest curse of the present age is the drink habit; the greatest remedy of this evil is the proper education of the children. In this connection a word on practical politics becomes pertinent. There is an honest difference of opinion among temperance men as to the enactment of prohibitory laws. I believe that we should prohibit the sale of liquor throughout New Hampshire. There are those who say that the success of the prohibitory law in this State has been so limited that we should try license. I do not believe that this large and intelligent audience believes in licensing any wrong. License has always been a failure. The enforcement of this law of late in our State has been simply remarkable. It has resulted in the closing of saloons, and the State Prison from 202 to about 100. Every man who is willing to do his duty on the temperance issue should do it practically. Your duty and my duty is to see that no man is nominated or elected who is not right on the temperance question. The political duty of every man is to attend the primaries of his party and put in his temperance word there."

PERSONALS.

—Dr. George F. Pentecost and wife sail from New York on Sept. 6th en route to their evangelistic mission in India.

—Wendell Phillips once said: "You can never reform anything from the inside. Go upon the outside and bombard it."

—Governor Goodell, in his able address at East Epping, said: "You Methodists are the best temperance people in the State."

—Rev. S. V. Leech, D. D., of Albany, N. Y., preached his last sermon in that city Sunday, Aug. 17, before going to San Francisco.

—According to the *Kansas Church Times* "the favorite of the lecture course this year at Topeka Assembly was Rev. Robert McIntyre of Chicago."

—Rev. S. L. Baldwin, D. D., delivered an able missionary address at the Wiers Camp-meeting last week, and looked in upon this office upon his return to New York.

—Rev. G. C. Andrews, presiding elder of the Augusta District, Maine, writes: "I am very happy at the good prospect of taking up my work again in full from September 1st."

—It having been stated that Senator Hoar was a man of great wealth, he declares that he is not worth more than enough to discharge his honest obligations. Poverty in a statesman promises integrity.

—"He who dies rich dies disgraced," says Andrew Carnegie, who perhaps is making money as rapidly as any man in the country, but who gives away to educational and Christian causes with generous beneficence.

—We are not surprised as we read the sermon preached by Rev. Oliver Huckel on "The Consolations of Old Age," that the publication of the same is desired. A. W. Blanchard, of Weymouth, is the publisher.

—Prof. Bennett, of Garrett Biblical Institute, writes the article on "Methodism" for the "Concise Dictionary of Religious Knowledge," now in course of publication by the Christian Literature Company, New York.

—An exchange says:—"Rev. A. C. Peck, editor of the *Rocky Mountain Advocate*, was a welcome visitor at our office last Friday. He was eastward bound, home, friends, hunting, fishing and Boston baked beans were all on his memorandum."

—Prof. Wm. Macdonald, for many years dean of the Musical department of Lawrence University, made us a pleasant call. He will live in Cambridge and take a special course at Harvard University in philosophy and metaphysics.

—At the request of Bishop Vincent, *The Dawn* published in its August number the address of Prof. Bemis on the "Relation of the Church to Social Questions," and the same address is published as Tract No. 2, of "The Dawn Library."

—Rev. T. W. Bishop sends us a very interesting contribution upon "A Commencement at Oxford," which we shall soon publish. He writes that he is much improved in health, and expects to sail for home and his pastorate at Lynn at an early date.

—Rev. E. S. Lewis, late dean of Chattanooga University, has been visiting his old home in Clinton. He is a member of the Cincinnati Conference, which is now in session, and will receive an appointment thereon, returning to the pastorate.

—Dr. Homer Eaton and his brother, Rev. Joel W. Eaton, D. D., presiding elder of Albany district, spent some hours in Boston last week, and called at this office. Dr. Eaton of the Book Concern, expresses special gratification with the present management of our New England Dispensary.

—Rev. C. L. Nye, of Adel, Iowa, whose valued contributions are often seen in our columns, has been spending some days, with his wife, at Dudley and other familiar places in this State. It will be remembered that he belongs to the notable trinity in the ministry who bear the name of Charles.

—Rev. R. F. Hurley, D. D., the new appointee of the Charles Street African M. E. Church, in this city, expresses himself as highly gratified with his appointment. Mr. Hurley is a cultivated and eloquent man. His pastorate in New York city from which he recently came was remarkably successful.

—The death from fever in Africa of W. J. Harris and Frank M. Gates, who went thither very recently for mission work, is the occasion of much sorrow to a large circle of relatives and interested friends in New England. Harris was a Methodist, and Gates the son of a Congregational minister in Maine. They were noble young men, inspired by the most ardent missionary spirit.

—The *Northern Christian Advocate* says:—

"Rev. D. A. Whedon and wife, after a few weeks of visiting among friends in Cortland, N. Y., started homeward last week, stopping over a few days with W. H. Comstock, esq., at Trenton, N. Y., where the Doctor preached on Sunday. Dr. Whedon does not forget his former fields of labor, and a host of friends in Central New York remember him with pleasure."

—Prof. G. W. Hubbard, M. D., of the Meharry Medical department of the Central Tennessee College, Nashville, has been spending some time in New England. We were very much encouraged as he informed us of the excellent work of the department with which he is connected as an instructor. He said that the colored graduates received most cordial welcome from white physicians every where.

—The twenty-fifth anniversary of the marriage of Rev. Ezra Tinker, D. D., and wife was pleasantly celebrated at the parsonage in Great Barrington, Mass. The house and grounds were illuminated and a very large company was present. Among the guests and speakers was Rev. Dr. Corey, of Washington. The gifts included a gold watch and chain, silver-ware and a considerable sum of money.

—The *Christian World* has the following personal notice:—

"Mr. Spurgeon is more fortunate than the average preacher, for he can invariably summon a ministerial assistant from among his hearers. On Sunday morning his eye lighted upon Dr. W. R. Newell, in the sudden death of his wife on Monday evening, Aug. 18. After giving birth to twins—a boy and girl—on Sunday night, other complications, which the best medical skill was powerless to control, produced convulsions which resulted in death at 11 o'clock, Monday evening. Mrs. Newell was endowed with rare qualifications to preside over a pastor's home and to be the inspiration of his life. Her life was quiet and unostentatious, but wherever seen, whether in public or private, it always possessed an easy command of every situation. Bright in conversation, hopeful in temperament, companionable in the truest sense, she knew the art of making a home attractive and restful, a refuge of comfort. The funeral was held at the church on Thursday afternoon. Dr. Eaton conducted the service, reading most appropriate Scripture selections and offering a simple but comforting prayer. Remarks followed by Dr. F. D. Blake and Rev. Dr. William Rice. Never were the deep truths of the Gospel made more apparent to comfort a wounded soul than by them at this time. A profusion of flowers helped to show the deep, unexpressed sense, of loss felt by the wide circle of friends, and the personal sympathy felt for Mrs. Newell. God's grace, which our brother has ministered to others, is his own possession and he is comforted with the assurance that God knows best."

—Rev. A. J. Palmer, D. D., presiding elder of the New York District, New York Conference, spent some days last week with his relative, Dr. D. C. Knowles, of Tilton, N. H., and called at this office on Saturday on his way to Cottage City, where he will tarry a few days. Dr. Palmer is an honored alumnus of Wesleyan University, a long-time reader of *Zion's Herald* and often a most valued contributor.

—Dr. R. S. Rust and Mrs. Rust—the latter no less active than her husband in the work of the church—have been in and about Boston for a few days. We are always glad to look into the face of the man whom we associate unconsciously with Bishop Gilbert Haven in the grandest work of our denomination—the prime and only legitimate mission of Freedmen's Aid Society—the education, elevation and protection of the colored people.

—Says Dr. Cuyler:—

"The familiar faces greet me in Dr. Stung's hotel parlors, and the familiar airs are sung at our daily household worship. Hundreds that I used to meet around yonder springs—Murray, Alexander, Simpson, Dodge, Harper, Ford, Smith, Bishop Haven, and other men of God—have gone up to drink of the crystal waters before the Throne. Memories hang thick on all these names, and I can honestly say, thank God for the invigorating airs and waters, and for the long years of sweet fraternal intercourse of Saratoga!"

—Rev. J. Emory Round, formerly editorially connected with *Zion's Herald*, now living at 920 North Fulton Ave., Baltimore, would like to be put in communication with the following persons: Miss Caroline Jacobs (or her father), formerly of Newbern, N. C., originally from Massachusetts; Alonzo Falls, late hospital steward, U. S. Hosp. service, or his wife, who formerly lived either in Lawrence, Havellville, or vicinity. Will any of our readers, who are able, inform Bro. Round of the present address of these parties?

—Bishop Warren, in addressing the Wesleyan Conference, said:—

"When I was at home one of our citizens was asked: 'What kind of people have you out West?' He replied, 'Why, just the same kind of enterprising people you sent us from the East. If you want to know what kind of people there are in America I would say, 'Remember what kind of people you sent there.' Remember the Pilgrim Fathers; remember Whitfield and the Wesleyans; remember Barbara Heck; remember Francis Asbury and Thomas Coke; remember later, such men as McCosh and John Hall and Wm. Butler and Thomas Guard—these are the kind of men we are always so glad to receive."

—Abraham Lincoln told a minister in Washington once that he could not accept, perhaps, all the doctrines of his Confession of Faith, "but," said he, "if all that I am asked to respond to is what our Lord said to the two great commandments, to love the Lord with all my might and strength, and my neighbor as myself, why, I could do that." He was once a teacher in the Presbyterian Sabbath-school in Springfield, Ill. He was a reverent, pure man. He feared God constantly. It was no hypocrisy for him to say, in his second inaugural: "If I could not ask help from Almighty God in these dark days, I should break down."

—It is delightfully refreshing to find a man whose convictions always rise to the surface without taking color or modification from any consideration of what effect they may have upon himself. Such a man is Rev. Frederick Woods, D. D., and this is just the reason why the public are always anxious to listen to what he has to say. A personal note has been received from him so characteristic that we have asked the privilege of giving a part of it to our readers:—

"All hail yourself, the *HERALD*, and the writers! Down with the politics! You are doing a great thing. Let the war go on, until our bushes of shame at the scandal are turned into bushes of victory over it."

—An exchange thus describes an interesting feature of the recent session of the Wesleyan Conference:—

"Not less than four of the candidates for ordination this year were preachers' sons, and it was an interesting sight to see their sons place their hands on the heads of the ladies, separating them to the work of the ministry in which they themselves have won their place and name. Dr. Moulton assisted in the ordination of his distinguished son, who has had a brilliant career."

—Dr. Greaves, an ex-president, also had a son among the ordained, and Rev. J. T. Waddy, himself a son of Dr. Waddy and brother of the distinguished Q. C., and Rev. F. Kellett, the chairman of the Bradford District, similarly gave authority to their sons to preach the Word of God to the people called Methodists."

—The *New York Tribune* says:—

"Dr. Jesse L. Hurlbut, a versatile and accomplished speaker and writer, is as popular as he is successful. He is the father of the Epworth League, a young people's church association, which in one year has attained the surprising membership of 150,000 and is still growing."

We should question the accuracy of the statement that Dr. Hurlbut is the "father of the Epworth League." This organization is a consolidation, and the largest element which entered into its composition, and the most important, was the Young People's Christian League of New England, of which organization Dr. J. H. Twombly is the undisputed father, as he is of much else that is most valuable and helpful in our Methodist activities.

—That the really great man is never pedantic and self-laudatory, is shown in the demeanor of Professor Virchow, who presided at the session of the International Congress of Physicians recently held in Berlin. This is the way in which a correspondent describes the event and the man:—

"Only one name challenged applause on its very mention. It was the name of Virchow. It was that name and that presence which made it possible to command order out of seeming chaos, to proceed 7,000 voices at once, and begin the proceedings of the congress with as much ease as a lecture in a classroom. And the great man bore his honors as unobtrusively as a child. The kindness of his face explained why it was, whether the name was mentioned in German, French, English, Portuguese, or Latin, it was always with an infection, or a tone-color, betokening affection as well as admiration and respect."

—A dark shadow was cast over Springfield Methodists, and a darker gloom over the church and home of our dearly-beloved brother, Rev. W. R. Newell, in the sudden death of his wife on Monday evening, Aug. 18. After giving birth to twins—a boy and girl—on Sunday night, other complications, which the best medical skill was powerless to control, produced convulsions which resulted in death at 11 o'clock, Monday evening. Mrs. Newell was endowed with rare qualifications to preside over a pastor's home and to be the inspiration of his life. Her life was quiet and unostentatious, but wherever seen, whether in public or private, it always possessed an easy command of every situation. Bright in conversation, hopeful in temperament, companionable in the truest sense, she knew the art of making a home attractive and restful, a refuge of comfort. The funeral was held at the church on Thursday afternoon. Dr. Eaton conducted the service, reading most appropriate Scripture selections and offering a simple but comforting prayer. Remarks followed by Dr. F. D. Blake and Rev. Dr. William Rice. Never were the deep truths of the Gospel made more apparent to comfort a wounded soul than by them at this time. A profusion of flowers helped to show the deep, unexpressed sense, of loss felt by the wide circle of friends, and the personal sympathy felt for Mrs. Newell. God's grace, which our brother has ministered to others, is his own possession and he is comforted with the assurance that God knows best."

—Cardinal Newman will not long be remembered, but John Henry Newman is one of the great and enduring names of the century. But Newman best wrote his own soul struggles, with their final success and transition, in these notable words:—

"After the fever of life, after weariness and sickness, fightings and despondencies, inward and outward struggles, and confusion, after all the changes and chances of this troubled, unhealthy state—at length comes death, at length the white throne of God, at length the beatific vision."

And yet that brief paragraph mirrors the real record of almost every great soul.

The American Sabbath Union has prepared an earnest appeal to the commissioners of the World's Columbian Exposition to be held in Chicago, asking them to decide that the Exposition shall be closed on Sundays. It is understood that the commissioners will meet in Chicago on October 7. The officers of the Union, in making this appeal, are seeking the co-operation of all the friends of the Sabbath throughout the land. Individuals, local churches, institutions of learning and organized societies of whatever kind, are invited to send their communications to the Secretary of the American Sabbath Union, No. 23 Park Row, New York, who will see that they are forwarded to the commissioners before the above date. A matter affecting so vitally the welfare of the nation ought to claim the immediate attention of all patriotic citizens.

Said John Wesley in that little volume "Christian Perfection" which is recommended to our ministry as authoritative teaching on the subject of holiness, "When you are asking others, Have you received this of me? blessing? if you mean anything more than love, you mean holiness; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from sin, you are to aim at nothing but more of that love described in the thirteenth of the Corinthians. You can go no higher than this until you are carried into Abraham's bosom." And this paragraph, taken from an exchange, forcibly corroborates Wesley's teaching:—

"The world learns nothing so slowly or reluctantly as the great truth that love is its supreme motive power. Still, however, it appears to believe, that the lash and the goal are the most effective ways of getting the love out of men and women, and that the man who constantly teaches that men can secure through love that which is denied to the carnal, that men can be saved by love, are joyfully rendered and made no compulsion is exercised, but a supreme attraction is felt."

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Rev. G. Whitaker, D. D., president of Wiley University, Texas, will preach at Trinity Church, Springfield, on Aug. 31.

During the three weeks' vacation of Rev. G. H. Clarke, at Chicopee, the pulpit was supplied by Rev. Dr. Albert Gould, a former pastor.

Rev. Jerome Wood, of Southampton, preached at Grace Church, Springfield, on Aug. 23, Rev. W. J. Heath preaching at Laurel Park.

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list. This church has undergone a series of difficulties, through which perhaps only a Methodist church could have lived. Prospects are again brightening and the people are full of hope and courage. Miss Olive, the pastor's daughter, has been offered a position as assistant teacher of Latin in the Putnam Free School in Newburyport, where she took the valedictory at her graduation last June.

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The church at Rockville has put in an excellent organ at a cost of \$1,500. The first cost of the instrument was \$3,000. It was used for the first time, July 27. It has been thoroughly overhauled and improved. In the evening a praise service and the dedication of the organ occurred. Mr. R. S. Irwin presided at the organ. The services were impressive and interesting. The organ stands in a niche back of the pulpit, and the choir, as it should be, in front of the people. Ten persons have been received into the church—six by letter, three from probation and one on probation. The pastor, Rev. O. W. Scott, addressed an open-air temperance meeting on Ellington Park, August 10. A part of his vacation will be spent in New Hampshire, among former parishioners and he will also visit his venerable mother, now nearly 88 years of age, in Newmarket.

O. I. C. X.

New Bedford District.
LEAGUE CONVENTION AT COTTAGE CITY.
 A New England Southern Conference Epworth League Convention was held on the Vineyard Camp-ground, Friday, Aug. 17. A service of praise and prayer, at 9:30 a. m., in the Tabernacle, was led by Rev. J. J. Cooper, president of the Providence District League, who had charge of the forenoon services. Mr. R. S. Clark, secretary of the New Bedford District League, conducted the singing throughout the day. Several hymns were sung, Rev. G. W. Elmer read the Scriptures and Mr. John Scott led in prayer. When the regular program was taken up, Rev. A. W. Kingsley offered an invocation. Then came an introductory address by Rev. D. A. Jordan, president of the Camp-meeting Association. This was a very useful and encouraging address. Rev. F. P. Parker gave many encouraging words when we have a denominational society. Rev. J. M. Taber, corresponding secretary of the Norwich District League, spoke in answer to the question: "Is the League Loyal to the Church?" From his clear presentation of the case none need fear church disloyalty in these new young people's societies. R. S. Douglas, esq., of Plymouth, gave a brief yet pointed and instructive address on "Business Methods in the League." The benediction, by Dr. Twombly, closed the morning session.

Rev. James M. Taber presided at the afternoon session. After the opening hymn Rev. N. C. Alger read a Scripture lesson and Rev. S. H. Day led in prayer. Rev. S. H. Day gave a bright and intensely interesting address on "The League and the Sunday-school," showing their relations and mutual helpfulness. Rev. B. F. Kidder, of New York, spoke on "Religious Life in the League." This was not a long address, but it covered the point well and helpfully. Rev. A. J. Coultas was expected to speak, but had been suddenly called to the bedside of his dying mother. Bishop Mallahan took his place and gave an address which stirred the hearts and strengthened the right purposes of those who heard it. Brief remarks by several persons followed. Mr. R. S. Clark, secretary of the District League, said there are 36 Leagues on New Bedford District. The Coronation hymn and a benediction closed this service.

Rev. H. C. Scripps, president of the New Bedford District League, presided during the evening. After a consecration service, Rev. L. H. Massey led in prayer. Mrs. Rev. N. C. Alger then spoke on "The League Literature and the Leagues." If her counsel is followed the Leagues will do valuable literary work and their entertainments will lift up in all respects. She closed with some beautiful thoughts happily expressed in rhyme. The last regular speaker was Mr. R. H. Doherty, Ph. D., secretary of the General Association. He gave a brief history of the young people's movements in our own church, of which were spoken the members of the parish and citizens of the town are even his advent into their midst more even than the change is enjoyed by themselves. The present outlook for this charge is promising.

At Bradford Pastor Switzer had just returned from a few weeks' sojourn in the Adirondacks whether he had gone on a health tour. A fine congregation waits upon his ministry, which, judging from a series of sermons recently given on the seven great Johns, their influence upon Christianity and human civilization is characterized by

freshness and variety. The list comprised John the Baptist, John the Divine, John Wickliffe, John Huss, John Calvin, John Bunyan and John Wesley.

Rev. T. P. Frost, pastor of Summerfield Church, Brooklyn, is spending a few weeks at his cottage on the banks of the beautiful Fairlee Pond, which is becoming more and more a place of resort every season. The people of the place had the pleasure of hearing him preach on a recent Sunday. The writer did not have the pleasure of meeting him as he would have been happy to do.

The work at Bethlehem, under the hand of Rev. A. Webb, is in a healthy condition. The absence of the pastor from home at the time of our recent visit was much regretted, but the sailing of his sister in England the day before, and the spending a few days at Eastport, Maine, necessitated his absence. The young people's meetings held at 6 o'clock Sabbath afternoons continue to maintain their interest. Such a gathering together of young and enthusiastic workers can scarcely fail of blessed results.

The opening at Windsor under the leadership of the popular young pastor, Rev. R. J. Houghton, proves to have been specially opportune. The numbers are steadily increasing and so also is the interest. The popular sentiment seems now to favor our cause, and there is large promise of success.

Camp-meeting at Claremont Junction is now in progress, with about the usual number of ministers present, though in less proportion perhaps from the New Hampshire side than in former years. To the great sorrow of the writer, and indeed of all concerned, the new presiding elder of the Claremont District, Rev. G. W. Norris, was taken ill the first day of the meeting, and at this writing the probability of his being able to perform any service at the meeting is indeed small. As this official was known to be a most faithful and efficient worker on such occasions the disappointment occasioned by his untimely illness is all the more regretful. A sermon preached by him on this ground three years ago on Ezekiel's vision of the Holy Waters will never be forgotten. The presence of Rev. D. C. Babcock and other well-known ministers is especially gratifying. Rev. J. E. Robins, ex-presiding elder, is expected at the date of this writing and will receive a right royal welcome. A full account of this meeting will be given next week. Two very neat cottages have been erected on Lee Avenue this year by Brothers Todd and Ball, the first the pastor of the church at Bellows Falls, and the latter one of our chief laymen resident at the same place.

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At Naum a good work is in progress. The pastor, Rev. W. P. Buck, has recently received fifteen persons who were Baptists but who have made over their spiritual power for several years. Two have been received into the church from probation.

Material improvements are the order at Thompsonville under the pastorate of Rev. J. Hollingshead. The Ladies Aid Society has furnished the parsonage with new crockery and other things for the comfort and happiness of the pastor's family. The Epworth League has put into the pastor's study a very nice and costly bookcase. Two new bookcases have been recently put into the Sunday-school room. A Junior Epworth League has just been organized with Mrs. Hollingshead as leader. The regular congregations are large and the auditors listen with profit to a glorious Gospel faithfully and earnestly preached.

The church at Rockville has put in an excellent organ at a cost of \$1,500. The first cost of the instrument was \$3,000. It was used for the first time, July 27. It has been thoroughly overhauled and improved. In the evening a praise service and the dedication of the organ occurred. Mr. R. S. Irwin presided at the organ. The services were impressive and interesting. The organ stands in a niche back of the pulpit, and the choir, as it should be, in front of the people. Ten persons have been received into the church—six by letter, three from probation and one on probation. The pastor, Rev. O. W. Scott, addressed an open-air temperance meeting on Ellington Park, August 10. A part of his vacation will be spent in New Hampshire, among former parishioners and he will also visit his venerable mother, now nearly 88 years of age, in Newmarket.

O. I. C. X.

New Bedford District.
LEAGUE CONVENTION AT COTTAGE CITY.
 A New England Southern Conference Epworth League Convention was held on the Vineyard Camp-ground, Friday, Aug. 17. A service of praise and prayer, at 9:30 a. m., in the Tabernacle, was led by Rev. J. J. Cooper, president of the Providence District League, who had charge of the forenoon services. Mr. R. S. Clark, secretary of the New Bedford District League, conducted the singing throughout the day. Several hymns were sung, Rev. G. W. Elmer read the Scriptures and Mr. John Scott led in prayer. When the regular program was taken up, Rev. A. W. Kingsley offered an invocation. Then came an introductory address by Rev. D. A. Jordan, president of the Camp-meeting Association. This was a very useful and encouraging address. Rev. F. P. Parker gave many encouraging words when we have a denominational society. Rev. J. M. Taber, corresponding secretary of the Norwich District League, spoke in answer to the question: "Is the League Loyal to the Church?" From his clear presentation of the case none need fear church disloyalty in these new young people's societies. R. S. Douglas, esq., of Plymouth, gave a brief yet pointed and instructive address on "Business Methods in the League." The benediction, by Dr. Twombly, closed the morning session.

Rev. James M. Taber presided at the afternoon session. After the opening hymn Rev. N. C. Alger read a Scripture lesson and Rev. S. H. Day led in prayer. Rev. S. H. Day gave a bright and intensely interesting address on "The League and the Sunday-school," showing their relations and mutual helpfulness. Rev. B. F. Kidder, of New York, spoke on "Religious Life in the League." This was not a long address, but it covered the point well and helpfully. Rev. A. J. Coultas was expected to speak, but had been suddenly called to the bedside of his dying mother. Bishop Mallahan took his place and gave an address which stirred the hearts and strengthened the right purposes of those who heard it. Brief remarks by several persons followed. Mr. R. S. Clark, secretary of the District League, said there are 36 Leagues on New Bedford District. The Coronation hymn and a benediction closed this service.

Rev. H. C. Scripps, president of the New Bedford District League, presided during the evening. After a consecration service, Rev. L. H. Massey led in prayer. Mrs. Rev. N. C. Alger then spoke on "The League Literature and the Leagues." If her counsel is followed the Leagues will do valuable literary work and their entertainments will lift up in all respects. She closed with some beautiful thoughts happily expressed in rhyme. The last regular speaker was Mr. R. H. Doherty, Ph. D., secretary of the General Association. He gave a brief history of the young people's movements in our own church, of which were spoken the members of the parish and citizens of the town are even his advent into their midst more even than the change is enjoyed by themselves. The present outlook for this charge is promising.

At Bradford Pastor Switzer had just returned from a few weeks' sojourn in the Adirondacks whether he had gone on a health tour. A fine congregation waits upon his ministry, which, judging from a series of sermons recently given on the seven great Johns, their influence upon Christianity and human civilization is characterized by

freshness and variety. The list comprised John the Baptist, John the Divine, John Wickliffe, John Huss, John Calvin, John Bunyan and John Wesley.

Rev. T. P. Frost, pastor of Summerfield Church, Brooklyn, is spending a few weeks at his cottage on the banks of the beautiful Fairlee Pond, which is becoming more and more a place of resort every season. The people of the place had the pleasure of hearing him preach on a recent Sunday. The writer did not have the pleasure of meeting him as he would have been happy to do.

The work at Bethlehem, under the hand of Rev. A. Webb, is in a healthy condition. The absence of the pastor from home at the time of our recent visit was much regretted, but the sailing of his sister in England the day before, and the spending a few days at Eastport, Maine, necessitated his absence. The young people's meetings held at 6 o'clock Sabbath afternoons continue to maintain their interest. Such a gathering together of young and enthusiastic workers can scarcely fail of blessed results.

The opening at Windsor under the leadership of the popular young pastor, Rev. R. J. Houghton, proves to have been specially opportune. The numbers are steadily increasing and so also is the interest. The popular sentiment seems now to favor our cause, and there is large promise of success.

Camp-meeting at Claremont Junction is now in progress, with about the usual number of ministers present, though in less proportion perhaps from the New Hampshire side than in former years. To the great sorrow of the writer, and indeed of all concerned, the new presiding elder of the Claremont District, Rev. G. W. Norris, was taken ill the first day of the meeting, and at this writing the probability of his being able to perform any service at the meeting is indeed small. As this official was known to be a most faithful and efficient worker on such occasions the disappointment occasioned by his untimely illness is all the more regretful. A sermon preached by him on this ground three years ago on Ezekiel's vision of the Holy Waters will never be forgotten. The presence of Rev. D. C. Babcock and other well-known ministers is especially gratifying. Rev. J. E. Robins, ex-presiding elder, is expected at the date of this writing and will receive a right royal welcome. A full account of this meeting will be given next week. Two very neat cottages have been erected on Lee Avenue this year by Brothers Todd and Ball, the first the pastor of the church at Bellows Falls, and the latter one of our chief laymen resident at the same place.

Montpelier District.
 The venerable ex-Gov. Dillingham of Waterville recently attended divine service on his 91st birthday and was able to hear quite a little of the sermon.

MOTHERS DO YOU REALIZE

How Your Little Ones Suffer

When their tender SKINS are literally ON FIRE with ITCHING AND BURNING ECZEMAS and other Itching, Scaly, and Blotchy Skin and Scalp Diseases?

To know that a single application of the **Cuticura Remedies** will, in the great majority of cases, afford instant and complete relief, permit rest and sleep, and point to a permanent and economical (because so speedy) cure, and not to use them, without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a skin without blemish and a body nourished with pure blood.

Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from infancy to age, from pimples to scrofula, with unfailing success. *Summer, when the pores open freely, is the best time to cure skin diseases.*

"ALL ABOUT THE SKIN" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, \$1.00. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS., U.S.A.

Pimples, Blackheads, red, rough, and oily skin and hands, and simple humors cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated **Cuticura Soap**. Sale greater than the combined sale of all other skin soaps.

Church Register.

HERALD CALENDAR.

Sterling Camp-meeting, Aug. 25-29
 Northport Camp-meeting (in charge of Dr. Fernald, of Castine), commences Aug. 25
 Middleboro, R. L. Camp-meeting, Aug. 25-29
 Allen Camp-meeting, Strong, Me., Aug. 25-29
 Heddington Camp-meeting, East Epping, N. H., Aug. 25-29
 Foxcroft Camp-meeting, Aug. 25-29
 Fourth annual camp-meeting, near the West Dudley Railroad station, Aug. 25-Sept. 1
 Epworth League Meeting and annual general meeting for Marlboro and vicinity (E. L. meeting), Aug. 25-29
 Groveland, N. H., Camp-meeting, Sept. 1-5
 Kearsarge Camp-meeting, Wilton, N. H., Sept. 1-5
 North Anson Camp-meeting, Sept. 1-5
 East Machias, Me., Camp-meeting (from Monday to, including, Friday), Sept. 1-5
 East Livmore Camp-meeting (under the direction of Rev. A. S. Ladd), Sept. 1-5
 Vermont Holiness Camp-meeting, at Northfield, Vt., Rev. Wm. McDonald in charge, Sept. 1-14
 Sunday-school Institute, at Union St. Church, Somerville, N. H., and eve, Sept. 25

Marriages.

[Marriage Notices over a month old not inserted.]

COVINGTON—LANTZ—In Rockland, Mass., Aug. 15, by Rev. E. N. Kirby, Rev. M. A. Covington and Annie L. Lantz.
 CATON—FOWLE—In North Reading, Aug. 14, by Rev. G. R. Bent, Arthur G. Eaton and Mabel A. Fowle, both of North Reading.

MAINE CONFERENCE.

Portland District.

On Thursday evening last, the editor arrived at Old Orchard Camp-ground in time to share in the Portland District Camp-meeting. The services this year are pronounced the most spiritual and edifying for many years.

The Epworth League.

New England District.



Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

WHITE AND RED.

[The following are selections, arranged for Sunday reading, illustrating the thoughts symbolized by the colors of the Epworth League.]

Sunday, September 7.

If content and thankfulness, if the patient bearing of evil, be duties to God, they are the duties of every day, and in every circumstance of our life. If we are to follow Christ, it must be in our common way of spending every day.—Wm. Law.

When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.
Though the sea be deep and wide,
Though a passage be denied,
Fearless let us still proceed,
Since the Lord vouchsafes to lead.
—Anon.

I go into a sculptor's studio, and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click! I say, "Why don't you strike harder?" "Oh," he replies, "that would shatter the statue. I can't do it that way, I must do it this way." So he works on, and after awhile the features come out, and everybody that enters the studio is charmed and fascinated. Well, God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature.—Talmage.

Sunday, September 14.

Yet the world is Thy field, Thy garden;
On earth Thou art still at home.
When Thou bendest hither Thy hallowing eye,
My narrow workshop seems vast and high,
Its dingle ceiling a rainbow-dome,
Stand ever thus at my wide-swing door,
And toll will be toll no more.
—Lucy Larcom.

Success is doing your best every day. One is not to excuse himself because he has but one talent. To doubt that is surely success in the God's-eye view as for another, whose natural abilities and opportunities are five times as good, to carry his talents up to ten.—Craigs.

To step out of self-life into Christ-life; to let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitious confidently in His hands, as the child brings its broken toys to its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life-giving light to shine and glow through—this is consecration, and this is rest.—Selected.

Sunday, September 21.

Surely none are so full of cares, or so poor in gifts, that to them also, waiting patiently and trustfully on God for His daily commands. He will not give direct ministry for Him, increasing according to their strength and their desire. There is no such thing as being right in the world, there are so many to be led and helped and comforted, that we must continually come in contact with such in our daily life. Let us only take care, that, by the glance being turned inward, or strained outward, or lost in vacant reverie, we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.—Elizabeth Charles.

Mark you, young man, the line you succeed in will be of your own finding. The Davids in life do not slay the Goliaths of difficulty and temptation in another's armor, even though it be the king's; but with their own self-made weapons, though they be nothing more formidable than a sling and pebble.—C. E. Bishop.

I do not ask Thee, Lord, to be explaining
My many mysteries of my life to me;
I only ask Thee, Lord, for grace sustaining
To bear the burden which seems fit to Thee.
I am content to trust Thy loving leading;
It were not trust, if I could trace the way.
No good thing shall this life of mine be needing;
Thou wilt provide the manna day by day.
—R. M. Offord.

Sunday, September 28.

Remember this, when Love goes out, Hate comes in. In your heart there stands an angel, watching, silent, on whose lips are kindly words, in whose hands are patient, kindly deeds, whose eyes see "good in everything," something to love where love is hardest, some generous, gentle way to show that love when ways seem closed. In your heart, too, away down in its darkest corner, all forgotten, perhaps, by you, crouches something with face too black to look upon, something that like vipers and snakes waits with horrible patience, if perhaps the angel, with folded wings and drooping head, may be driven out. It is never empty—this curious, fickle heart. One or the other must stand there, king of it. One or the other—and in the twinkling of an eye the change is made, from angel to fiend, from fiend to angel; just which you choose.—Elizabeth Stuart Phelps.

One little grain in the sandy bars;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours,
What if it makes, or what if it mars?
But the bar is built of the little grains;
And the little flower makes the field gay;
And the little stars light the heavenly plains;
And the little hours of each little day
Give to us all that life contains.
—Ernest Whitney.

The Joy of the Lord.

Joy is both full of insight and medicinal. Our best poets delight to depict its power in each of these ministries. Wordsworth said it was "with an eye made quiet by the deep power of joy that he saw into the life of things." Then he felt sensations sweet passing into his purer mind, with tranquil restoration. Then he came to know that blessed mood in which the border of the mystery of this unintelligible world is lightened; and he became a living soul. If this be the ministry of the joy of nature, surely the "joy of the Lord" would lighten many dark problems in life, lift many a burden, change the

home and the business of many a weary and tried child of God, and fill them with brightness and song.—The Quaker.

HOW TO DEAL WITH SKEPTICAL YOUNG MEN.

REV. D. NASH.

OUR beloved Bishop Foss, preaching at Brixton Hill during the English Conference of 1886, addressed the brethren in the ministry in the following admirable manner:—

"My brethren in the ministry perfectly understand that there is abroad in the world today a flippant and careless skepticism, very common among even those who attend our Christian churches, generally among young men who do not know very much about the Bible, and yet who say, 'I honestly doubt.' Some declare that they disbelieve. What would you do with such careless, unintelligent skeptics? Brother minister, would you send him to Scott, Paley, Watson, and a host of others who were Christian apologists, and tell him to read all those books? God forbid! He may be dead and damned tomorrow! Don't put him off so. There's a shorter and better way than that.

"There came to me, the other day, into my study, a young man, an artist, whose father was a Canadian minister. I welcomed him. We talked together pleasantly for half an hour, and he freely aired his doubts. He did not believe the Old Testament; he had great doubts about the New, and he raved wonderfully. He gave expression to a few of those superficial doubts which are so often found in many magazines and papers of the present day. At last he paused for breath a little. I said, 'I suppose you have read the Bible through three or four times with careful attention?' No, he had never read it through. 'At least, I hope you have read the New Testament through?' No, he had never done that. 'I trust, at least, you have the habit of reading the Scriptures every day—some of the narrative and fragmentary portions.' No, not even that.

I then said, 'Excuse the question from a stranger: When did you last read a chapter in the Bible?' He colored a little, and replied, 'I really do not remember. I think I read two verses about six weeks ago.' I felt very much as a preacher once did who, hearing a young man talk in that way who professed to be skeptical, said, 'You cannot be skeptical, for it takes some brains to be a skeptic.' But I did not say that, for I longed after his soul for Jesus Christ. I talked to him kindly for an hour. When he rose to go—I had got up—I said, 'I have given you an hour of precious time, and I am a busy man. Now, will you give me a little of your time?' 'Any,' he said. 'You have a Bible, I suppose?' 'Oh, yes.' 'And I presume it is in your trunk?' 'Yes.' 'And I presume it is at the bottom, under all your clothes?' 'Well, y-e-s, it is.' 'And I presume that your mother put it on the top of your clothes just as you left your Canadian home?' He blushed and then turned pale. At last I said, 'I have never heard of you until now; but get that Bible out, put it on your table to-night, and read two or three chapters of St. Luke, and to-morrow two or three more, and so on through the Gospels, and if you find anything you cannot understand, go back and learn it until you know it.' Only three weeks from the next Lord's day I received that young man into the Christian church! He began to do the will of God, and he knew of the doctrine—that it was of very, oh, the light of the Word of God is strong!"

A STRANGE PUN.

CHRISTINE WARE.

THE service was almost over: in fact, the people were singing the last hymn. The meeting had been very interesting, for the prayers and talk had been chiefly on the subject of the Sunday-school lesson, "Taking up the Cross." The minister was a wise man; he did not preach a sermon on the Scripture he read, and then expect others to find something new and fresh which he had left unsaid, or to repeat his remarks in more homely phrases; he simply indicated by his reading and a few well-chosen words the line of thought he wished the rest to take up, and when it was time to close, he summed up all the best ideas which had been expressed, in a forcible way which gave them a new and more lasting power. So on this Sunday evening of which we speak, he had just begun upon his hearers that the most important thought was not the taking up or the bearing of the cross simply, but the purpose of the bearing—greater nearness to Christ. And after picturing a little the meaning and joy of that nearness, he had asked them all to join in the closing hymn, and to sing it with all their minds and hearts. The look on many of the faces he surveyed showed that they felt and meant the words as never before, while they sang:—

"Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me."

But one young woman there did not join in the singing; she could not. Ever since she had read the lesson section early in the week, she had been uneasy and full of questionings. The discussion of the lesson in her class had not quieted any of her restlessness, but had rather increased it; and during the meeting that evening one of her most respected and beloved friends had put into words the thought which had been haunting her mind all the time:—

"I have often found that the cross means, not some sorrow, great or small, some hard thing which God asks us to bear, but the giving up of a pet sin, the correcting of a fault which we think of little importance."

That was the trouble with Constance Weldon. She was a Christian, and she wanted to be a thoroughly obedient one, but while she was studying the lesson and wondering what her cross could be, the idea flashed upon her that she ought to give up her indulgence in a certain form of bad temper, and she could not do that, at least not yet.

After her friend had spoken, Constance could not rid herself of the words. All the way home they followed her, and even accompanied her into dreamland.

Monday all went well till afternoon. She had gone to her room for a little quiet after the morning's activities, and, opening her Bi-

ble, had just read in the twelfth chapter of Hebrews as far as, "Who for the joy that was set before Him endured the cross," when her mother called,—

"Con, dear, come down here a minute, please."

Down she went, rather impatiently to be sure, annoyed at the interruption, but more at the renewal of her torment by the reading of those few words. What was her dismay to hear that a letter had just been received from an aunt, by whom she had been invited to spend several months in a large city for the sake of pursuing her favorite study of history, announcing that the unexpected arrival of an invalid and dependent relative obliged her with much regret to withdraw her invitation to her niece.

"O mother!" was all Constance could say, and bursting into tears, she fled to her room again.

It was hard. Constance had graduated with honor from the high school in the town two years ago, but as her father was far from rich and her mother quite unwell, she had been obliged to stay at home. When this invitation had come to her unsought, her delight was great. Everything had been arranged for her to go on Friday, so that the sudden disappointment was almost too much. Tears and sobs disturbed the calm of her usually quiet room for a long, long time.

After the storm of tears was over, her eye fell on the words she had been reading earlier, and as she gazed at them, she began to tell herself that this was her cross; that she must endure it though she could see no joy before her; and finally, with a half-hearted request for help to bear it, she went down stairs to perform the duties awaiting her there.

So Constance bore her cross, but in such a disagreeable and uncomfortable way, that every one was made conscious of the fact; and she seemed to think herself justified in being unusually petulant and impatient, even for her.

At last, Friday evening, when she had hoped to be with her aunt, she overheard her brother Hal talking with her mother in the hall, and without intending to listen, she became suddenly aware that he was speaking of her behavior.

"She needn't be so awfully disagreeable about it, I think," he was saying.

"But, Hal," her mother remonstrated, "you must remember that it is a great disappointment to her, and very hard to bear."

"Well, she's a cross bearer, anyhow," replied Hal, as he retreated to his room, unconscious alike of her nearness and his apt remark. "A cross bearer?"—it was too true. With shame and confusion she owned it to herself. The thought came like a revelation, and with sincere sorrow and eager repentance she confessed all to the great Cross-bearer.

"Dear Christ," she ended, "forgive me all my sin, and help me not only to bear this hard disappointment, but to give up this pet sin of impatience and crossness entirely and forever."

And the next morning, as she met her brother in the hall where he had spoken the words so startling to her, she said:—

"Hal, I'm real sorry I've been so 'awfully disagreeable,' and I'm not going to be a 'cross-bearer' any more."

WHAT CAN WE DO?

Oh, what can little children do to make the great world glad?
For pain and sin are everywhere, and many a life is sad.
Our hearts must bloom with charity wherever sorrow sweet,
For how could summer days be sweet without the little flowers?
Oh, what can little children do to make the dark world bright?
For many a soul in shadow sits, and longs to see the light.
Oh, we must lift our lamps of love, and let them gleam afar;
For how should night be beautiful without each little star?
Oh, what can little children do to bring some comfort sweet,
For weary roads where men must climb with toiling, way-worn feet?
Our lives must ripple clear and fresh, that thirsty souls may sing;
Could Robin pipe so merrily without the little spring?
All this may little children do, the saddened world to bless,
For God sends forth all loving souls to deeds of tenderness,
That this poor earth may bloom and sing like His dear home above;
But all the work would fail and cease without the children's love.
—Selected.

ABOUT WOMEN.

—Salt Lake City has a society of Young Mormon women pledged not to marry polygamists.
—The novelist, Blanche Willis Howard, was married lately at Stuttgart, the capital of Wurtemberg, to Dr. Tüfel, court physician.

—On Presentation day at London University, Eng., 26 young women received degrees.
—A favorite saying of the astronomer, Prof. Maria Mitchell, was, "A mathematical formula is a hymn of the universe."

—Miss S. E. Garrity, a photographer of Chicago, is said to have an income of \$10,000 a year as the result of her talent and energy in her chosen line of work.

—Three Harvard Annex graduates, Miss Mary I. Buckingham, Miss M. Pollett, and Miss Thompson, have gone to England to take a course at Newnham.

—Miss Margaret Alford, the young niece of Dean Alford, who has just taken first rank as a classic at Cambridge, has never found that study interfered with her health. She has studied about eight hours a day, on an average, and enjoys long walks and plenty of open-air exercise.

—Jean Ingelow, who has now an honored place in literature, lives in retirement with her mother in Kensington, England. She is 55 years old, and has never married. She writes but little now, but devotes her time and spends her income in charitable work.

—Wyoming gave up an entire day to the celebration of its admission to the Union with equal rights for women secured. All over the State, up over her mountains, on her prairies, among her mines, and wherever there was a human habitation, there was glad thanksgiving.

—The women teachers of Germany have insurance societies of their own. For a monthly fee of 25 cents a member can, in case of sickness, draw \$2.50 for 13 weeks, and for the same period again after an interval of six weeks. Women between the ages of 18 and 45, who have a doctor's certificate of good health, are admitted.

—Ella Wheeler Wilcox has the old-fashioned idea of dividing the favors of the gods. Whenever her publisher sends her a check, she smuggles a coin for sweet charity's sake, and sternly, almost threateningly, forbids publication. Her heart goes out to the little ones, and the baby shelters, children's hospitals, and little cripples receive what she modestly calls her "grains of gladness."—Christian Register.

—Miss Charlotte Mary Yonge, who, a generation ago, conquered the world of sentimental youth with her "Heir of Redclyffe"—the proceeds of which she gave to church missions in New Zealand—finds no exemption from work in her sixty-seven active years, but is busily engaged on her one hundred and first book, which is a story of the time of Vespasian.

—Miss Mattie Shaw lately passed the State examination in Pharmacy at Lansing, Mich., graduating at the head of a class of 104 students, 100 young men and four young women. Out of 3,000 pharmacists who have passed their examination in the State, only twenty have had over ninety per cent, as she did. Miss Mattie Shaw is a niece of Rev. Anna H. Shaw.

—Miss Harriet Hosmer sails for Italy in September and will pass October in Rome. She will return next winter with a wax model of her statue of Queen Isabella, and she will exhibit this statue and a pair of bronze doors at the World's Fair. Miss Hosmer is sixty years of age, but continues to work with the assiduity which at one or two periods in her life threatened to injure her health.

LILIAN'S FRAGMENTS.

"I AM only a gatherer of fragments," said Lilian. There are many crumbs left over from our feasts that might be gathered into baskets to cheer and nourish those outside the possibility of fuller supply and enjoyment. Some think money alone can give aid, but these fragments, gathered "in His name," are worth far more than is realized. Lilian Bolt thus found it. She had little money to give, but a constant desire to help others that must be gratified. There were no whole loaves for her to carry to the needy—not even half-loaves.

What crumbs could she pick up, and what would they be worth, after all? "As we have therefore opportunity," was the message sounding afresh across the centuries since its deliverance in those first years of Christian service. And each co-laborer receives the same impetus from the words, and goes forth "conquering and to conquer."

In her room she kept a large pasteboard box, into which went advertisement books and cards, Christmas and other gift cards, illustrated papers, in fact every picture she could collect, and from any of her friends; also old books that from any reason might be useless. Were the backs and pages, the soles were covered with scraps, some bound, some cut out, all the print covered with pictures, and, behold! the best of scrap-books. Old summer guide-books she laid eager hands on. This box served a double purpose. At home, or away in the summer in her trunk, on rainy days it gave the children occupation; they were only too glad to cut out pictures and make scrap-books. A little old portfolio she kept filled with pictures awaiting the trimming of their margins—pleasant parlor work for her in the evenings, while talking to guests, and leading to fresh gatherings of crumbs from other sources.

Made up in small packages, the mails carried the pictures and cards over seas to mission schools, where they served as rewards for the children—delightful reminders to both children and teachers that in far-away America were continual thoughts of and for them. A little sick boy in Korea found in a large Vienna year advertisement "his unknown aunties and uncles in America," wrote his father from Seoul, and so pleasantly diverted his weary moment.

Usually a scrap-book was kept on hand to be finished in time for some box going West, or South, or over seas, or maybe only around to a back street where little Tommy spent his days. Poor Tommy! his half-witted mind could take in very little, and he never could be trusted out of his mother's or sister's sight, but a picture was to him a never-ceasing delight. His cry of "Thanks, thanks, thanks!" humbled Lilian as she thought how little had been required of her to call it forth. Again and again during her brief visit Tommy would come into the room only to cry eagerly, "Thanks!"

One of Lilian's sisters, imitating her, went further, and made a new suggestion for Lilian; she used up all sorts of advertisements for Sapolio, Pears' Soap, Edenia, from the backs of the "Scribner's," "Century," "St. Nicholas," and so forth, making the most fascinating little volume that ever enchanted Brazilian eyes. Sent with a few others in the trunk of a friend, by mistake it first went into the far interior, where some little foreign-born Americans were ecstatic over pages valueless and yet priceless, happy on black and white babies frolicked together, happy in the virtues of soaps and cosmetics. Then these treasures retraced their steps to Sao Paulo, to begin there a pleasure-giving existence.

Scrap-books for America had often bits of poetry and stories scattered through their pages. There was a basket in Lilian's room for bits of worsted of all colors that friends gave into her storehouse. Some of these would be knitted into pulswarmers to go to life-saving stations, or gay scraps tied together made variegated odds to mufflers for the same purpose. She found each station had a crew of eight men, who received the small pay to keep themselves always warmly clothed. Thither papers and magazines given her could go, and after one set had read them they were passed on to the next station.

Some of the woods were made into those soft gay balls that babies appreciate thoroughly. First, the colors are a fine study, each turn seeming to give new combinations almost equal to a kaleidoscope, and, if they do not bounce, neither do they hurt should they be thrown at baby, nor do they lose their bright riot if something sharp sticks into them. Old ribbons, cravats, bits of silk, had a bag to themselves, and went forth in packages to some of the "Shut ins," who used them up for quilts and decorations. The soft piece of brown cloth left from one of Lilian's dresses, that made one of these parcels a little larger, "lined my hood so nicely," wrote one of this sisterhood from her Dakota home. A half-worn garment rested only a little time ere it found its home with some one wanting just that.

When her study of the Sunday-school lesson was over, the lesson paper was mailed to a colored minister in the South, who wrote that after he had read it he passed it on in his little parish; he did not know what he should do without it. Often into this weekly bundle went lesson slips gathered in the school, and papers saved there for her. Programs were not disdained, for the printed hymns would mean a great deal in that Southern pastorate, or else prove suggestive to some overworked leader in other regions.

Pictures of foreign lands were saved and classified to illustrate life and scenery of the lands they monthly visited to their foreign mission club of boys. Having been collecting for some years, Lilian now possesses a most unique set of cards, that take one quite around the world, and are carefully guarded for the many purposes that form their mission.

Occasionally, when making jelly, it was easy to set aside a tumblerful for some sick person, either to carry it herself or else hand it over to the Bible reader. Or a bowl of soup, taken to the sick woman a stone's throw away, or to her daughter, white and weary with protracted nursing (for the nurse often needs strengthening food as much as the invalid) meant so little to Lilian that she quite wondered at the grateful thanks of the recipient.

These odds and ends she considered her fragments, not including among them the odd moments or half-hour given weekly, maybe, to a sick friend, to cheer him and divert her from the gray prospect of long months indoors, generally choosing a rainy or dark day to run in and talk over a book just read, or the last art exhibition, or a pretty little lunch, from which Lilian would carry her flowers. She would not ask Mary how she felt; she only sought to amuse and divert. If she had photographs or sketches to pick up and carry with her, well and good, but she never depended on such aids.

There was apt to be some place, the home of a scholar, where a few minutes' call from Lilian acted like a charm, cheering up the weary mother at her work because of the sympathy.

After all, what gift equals sympathy? It was Lilian's chief possession. Is it not the true philosopher's stone, transmuting everything to gold? "The gift without the giver is bare; and with each of these trifles I have told you of, Lilian gave herself, asking for a double blessing.

—V. F. P., in Christian Union.

CONSECRATING SELF.

You have feet—then run God's errands,
Here and there, and everywhere—
Feet that should be ready, eager,
Every day to go—and dare.
Consecrate them now to Jesus!
He will show just where to go;
Place true guide-boards 'long your life-path,
Tho' you wander to and fro.

You have hands—then do His bidding—
(Hands so strong that folded lie)
Strength and youth to be His servant,
And this great, free, happy land.
Consecrate them now to Jesus!
He will give you work to do—
Lay it just within your grasping—
Work which will never rue.

You have lips—then tell His goodness,
So that all the world may hear;
Loudly, gladly sing His praises,
How He daily grows more dear.
Consecrate them now to Jesus!
Hear His pleading, tender voice,
Saying naught to give Him sorrow—
Thus unto the end endure.

You have eyes—then see His mercies
Crowding round on every hand—
Health, home, friends, and all possessions,
And this great, free, happy land.
Consecrate them now to Jesus!
They were given you to see
All His works, so grand and wondrous,
Wisely planned for you and me.

You have ears—then hear His teachings;
They are whispered clear and low,
Morning, noon, and in the night-time,
As you still in wisdom grow.
Consecrate them now to Jesus!
Hear His pleading, tender voice,
Heed His oft-repeated warnings,
For His friendship now rejoice.

You've a heart—give that to Jesus;
Lay it humbly at His feet,
Saying, "As I am, oh, take me,
Make me for Thy service meet."
Give it gladly, don't withhold it,
He has bought it with His death;
Just for you, on dark Golgotha,
Did He then yield up His breath.

Consecrate them all to Jesus—
Feet, hands, lips, and eyes, and ears;
He will give you strength to bear His cross,
Scatter, too, your many fears.
All for Jesus—all our talents,
All our labor, all our love;
Then, when earthly work is finished,
He will summon us above.

Bits of Fun.

"I have no grudge against fat people," said the steamboat agent, "but I always give them a wide berth if I can."

A paper devoted to Indians is published in Washington. We presume they use copper-faced type.—Yonkers Statesman.

—Groom: "A ring around the moon is the sign of rain." Bride (sweetly): "And a ring around a woman's finger is the sign of—?" Groom (sally): "Reign."—New York Herald.

—The Reason Why.—Johnson: "Why is the moon often spoken of as the silver moon?" Johnson: "Because we get it in halves and quarters, I suppose."—Epoch.

—An Irishman seeing a Chinaman reading a Chinese book backward, as was his custom, exclaimed: "Johnny, are ye left-handed, or only cross-eyed?"—Siftings.

—"Fine night," said Smithers, looking at the heavens. "No," replied the Boston girl: "You mean minute."—Harper's Bazar.

—Mr. Crisscross: "Pass me the butter, please." Miss Featherbone: "With all my heart." Mr. Crisscross: "Only the butter, please."—Puck.

—Little Girl: "Your papa has only got one leg, hasn't he?" Veteran's Little Girl: "Yes." Little Girl: "Where's his other one?" Veteran's Little Girl: "Hush, dear: it's in heaven."—Boston Courier.

—Pa.: "Have you seen with the microscope all the little animals that are in the water?" Tommy: "Yes, papa, I saw them. Are they in the water we drink?" Pa.: "Certainly, my child." Tommy: "Now I know what makes the slinging in the teakettle when the water begins to boil."—Siftings.

LEAGUE PRAYER-MEETING TOPICS FOR SEPTEMBER.

REV. F. H. KNIGHT.

Sept. 7—"Make Room in Your House for Christ." Luke 19: 5, 6; John 14: 23; 2 Cor. 6: 16; Eph. 3: 17; 1 John 1: 3.

Behold Christ stands at the door and knocks! Shall I admit Him? While I hesitate, He knocks and knocks again. I must do something. The Stranger must either be admitted or sent away. The topic urges me to admit Him. But no sooner have I decided to do this than new questions arise. In what spirit shall I receive the Christ? What part of my house shall be assigned to Him? Notice then,—

1. Christ enters the house, if at all, through the open door. He never forces His way in, and He never climbs up some other way. He never enters the door. That is our part; and although Christ measures His desire to come in and save us by untold suffering and a cruel death, yet He always leaves the work of opening the door to us. Have we done this?

2. Christ enters the house, if at all, upon a hearty invitation to abide forever. He does not deign to be considered a transient guest. So far as our honest intention is concerned, we must welcome Him as our friend and companion forever and ever. We shall some day realize the worth of such a friend.

3. If Christ comes in at all, He enters to occupy the whole house. No one room will satisfy Him. He must be welcome in the kitchen and parlor, in the laundry and dining-room. Wherever we are, we must be glad to have Him too. No one else who comes to live with us expects such freedom. Christ demands it.

4. If Christ enters at all, He enters to control the whole house. Our wills, our plans, our words and deeds, everything that goes to make up our private lives and all that has to do with our bearing toward others, must all be in subjection to His will and desire. Let us not think, however, that in admitting Christ we are admitting a tyrant. We are welcoming a kind, wise, and powerful Friend. Let us, with all our hearts, receive Him to-day. Make room for Christ!

Sept. 14—"Rewards to the Worker for Christ." Luke 19: 16-19; Dan. 12: 3; Matt. 25: 20-23; John 4: 36; 1 Cor. 3: 8.

The hope of reward for Christian service has a Scriptural foundation and sanction. These rewards are neither few nor small. Moreover, if the service be faithfully and honestly rendered, they are absolutely certain. They are received both in this world and in that which is to come. It is a mistaken idea for us to imagine that in this world there is nothing but the cross. Expect even here the hundred-fold. Our refusing to enjoy what God has for us in this world, will not increase the reward received in the next. We cannot lay up treasure in heaven by economy in the use of the enjoyments of a Christian life here. A convenient way of dividing up the theme suggested is as follows:—

1. There are rewards of service wrought into our very selves. The worker is more of a man than the one who refuses to work can be. He not only has more to enjoy, as we shall see, but he also has more to enjoy it with. He lives a fuller, stronger, richer life. He is more and is worth more than the sluggard. This may be, after all, the greatest reward of Christian work.

2. There are rewards which come to the worker far Christ as he sees the results of his labor in the lives of others. We see at once how

Review of the Week.

Tuesday, August 19.

- The Queen proffered Parliament.
- The Secretary of the Treasury bought 540,000 ounces of silver.
- Business in Guatemala is at a standstill owing to the war.
- Tornado insurance has been declared legal by the attorney-general.
- Argentina is making great efforts to restore public confidence in her finances.
- Seven workmen were killed and 14 wounded in a railway wreck near Trinidad, Col.
- The population of New England has increased nearly half a million in ten years.
- Davis Dalton, an American, has swum the English channel, being 23 1/2 hours in the water.
- The Senate yesterday passed the General Deficiency bill, including the French claims amendment.
- Chief Justices Morton and Brigham, of the Massachusetts Supreme and Superior Courts, respectively, have resigned.

Wednesday, August 20.

- A case of Asiatic cholera has appeared in London.
- The House passed the Senate Agricultural College bill.
- Wheat advances four cents a bushel in the New York market.
- The Emperor and Empress William attended the Russian army maneuvers.
- Five men were killed in Texas, Sunday, in a battle with New Mexican outlaws.
- An attempt was made to poison members of the Serbian Progress party at a banquet.
- The United States vessels in Behring Sea receive orders to capture all seal poachers.
- A terrible plague is reported among the poor fishermen on the French coast of Newfoundland.

The Massachusetts Naval Battalion began its first tour of duty on the receiving ship "Wabash."

— Thirty or more persons were killed by a cyclone in Wilkesbarre, Pa., and much property was destroyed.

— The Mount Athos monastery has been partially destroyed by fire. Several buildings were gutted. Twelve monks lost their lives.

— An inward bound express train on the Old Colony Railroad, from Wood's Hole, was wrecked at Quincy at 1 P. M. Sixteen persons were killed outright, others were fatally injured, and forty or thereabouts were less seriously hurt. The cause of the disaster was a track jack left on the rails by workmen.

— The President has approved the Fortification bill, the act to amend the laws relative to Shipping Commissioners, the act to ratify and confirm an agreement between the States of New York and Pennsylvania in relation to the boundary between them, the act to adopt regulations for preventing collisions at sea, and the bill for the establishment of a military park at the battlefield of Chickamauga.

Thursday, August 21.

- Four hundred buildings were destroyed by the recent cyclone in Pennsylvania.
- Counterfeit silver dollars have been found in the vault of the Sub-Treasury at Philadelphia.
- Troops were kept under arms at Buenos Ayres Monday night for fear of a fresh revolution.
- The House has adopted a resolution asking the President for information as to Russia's edicts against Jews.
- The coaching parade at Bethlehem, N. H., yesterday was the best ever seen. About 8,000 people were present.
- The committee of investigation into charges against Pension Commissioner Raum began its meetings yesterday.
- The death by the Quincy disaster number 22, and all but one are identified. Four of the injured died yesterday.
- Mr. Powderly says the whole organization of the Knights of Labor will now bend its energies to defeat the New York Central Railroad.
- The London News says that the situation in Armenia is daily becoming more deplorable. There has been a wholesale massacre of Christians at Moosh.
- The Mexican government has granted a concession to ex-Duty Orsini for an exhibition of Roman art, which it is proposed to hold in the City of Mexico. The exhibition is to open in 1892 and continue to 1895. The Italian government will support the scheme.

Friday, August 22.

- Cholera is killing off 100 persons a day in Japan.
- British ship owners have combined to resist the labor unions.
- The opening of Wesleyan University has been postponed two weeks.
- Senators have a breezy discussion over the question of liquor-selling in their wing of the Capitol.
- The North American Association for the Propagation of Volapuk, began its sessions in this city.
- To relieve the money market Secretary Windom will redeem \$20,000,000 in 4 1/2 per cent. bonds in 1870 and '71.
- Over 1,000 miles of railroad have been consolidated under the name of the Chicago, Cincinnati & St. Louis.
- Professor Frederic H. Hedge, D. D., LL. D., long identified with Harvard University, died yesterday at the age of 84.
- Hon. E. C. Bailey, formerly proprietor of the Boston Herald and editor of the Globe, is dead from injuries received in the Quincy accident.
- The Republican Senators, at a conference last evening, decided to compromise with Mr. Quay, letting the Election bill go over to the next session.
- The big hotel at Thousand Island Park in the St. Lawrence was burned yesterday morning, with a loss of \$125,000. Several cottages were also burned. All the guests escaped.
- At the railroad commissioners' investigation into the Old Colony disaster yesterday, it appeared that Michael Hartnett had charge of the jack and tried to remove it, but failed, and had to jump for his life.
- T. V. Powderly issued a statement reviewing the causes of the Central strike, his efforts to secure a settlement, and the railroad officials' refusal of arbitration or investigation, and appealing to organized labor and the public generally for aid and sympathy in what he calls a fight against monopoly.

Saturday, August 23.

- The teller of the Capital City Bank, Nashville, Tenn., confessed a defalcation of \$41,000.
- The Central American dispute has taken on a new phase, Ezeta rejecting the treaty of peace.
- Republican senators are said to have signed a pledge to take up the Election bill the first thing next session.
- Mr. Webb declines the offer of the New York State board to arbitrate, claiming that the railroad is doing its work properly.
- The River and Harbor bill was discussed in the House yesterday and about one-half the Senate amendments were non-concurred in.
- Four persons were killed outright and 15 more injured, four of them fatally, yesterday, on the Mt. Penn Gravity railroad, a mountain route encircling Mt. Penn, 800 feet above the city of Reading, Pa.
- According to the Portuguese version of the Anglo-Portuguese agreement, England recognizes as Portuguese territory the hinterland of Angola, from 11 1/2 degrees south latitude to the northern boundary of the German sphere. Great Britain having free way between her northern and southern territories. All the country westward from Lake Nyassa will be British territory.
- Monday, August 25.
- Cholera is reported to be spreading rapidly in the province of Toledo.
- Imporing ceremonies attended the shipment of Ericson's body to Sweden on Saturday.

— The tyrant Moussa Bey has been banished by his imperial master to Mecca, where the cholera is raging.

— A splendid farewell banquet was given the German Emperor on his departure from St. Petersburg.

— The House on Saturday discussed the Land bill, but without final action, and the Senators devoted the day to eulogies of the late Senator Beck.

— At noon yesterday connection was successfully made between the two ends of the Grand Trunk Railway tunnel under the St. Clair River.

— Advice has been received to the effect that the Portuguese repeatedly fired upon the British expedition under Thomson while it was proceeding along the British side of the Zambezi River.

— Dr. Koch, the famous Berlin physician, is said to have discovered a destructive agent for the paraffin of consumption; he himself made the announcement to the Berlin Medical Congress.

— M. de Freycinet, the French minister of war, has issued a decree in which he states that the duel must cease to be compulsory in the French army, and that for the future the decision of the officers whether they will fight or not will be left to their own discretion.

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how the lines do fall to some men in pleasant places.

Previous Articles.

There is no intention on the part of the writer to use flattery, but he has much pleasure in stating that several recent articles in the columns of ZION'S HERALD have been perused with more than ordinary pleasure. Those bearing the title of "Ecclesiastical Politics" are very opportune, and are applicable to Canada, though perhaps not to the same extent as they are to some sections of the United States. If all concerned will be admonished, and henceforth be guided a little more by "the Golden Rule," the writers will not have labored in vain.

You take a lively interest in the influence of "Romanism in Canada," and your late well-written editorial on this prolific theme proves that you watch closely the effects of that system in the country which is in such close proximity to your own. No man can comprehend the outlook without some apprehension respecting the future. We would not denounce the priesthood indiscriminately, but how is it that in all the centres of population so many who adhere to the creed of Rome are those

who are engaged in the traffic which demoralizes our population and produces scenes in domestic and social life unknown